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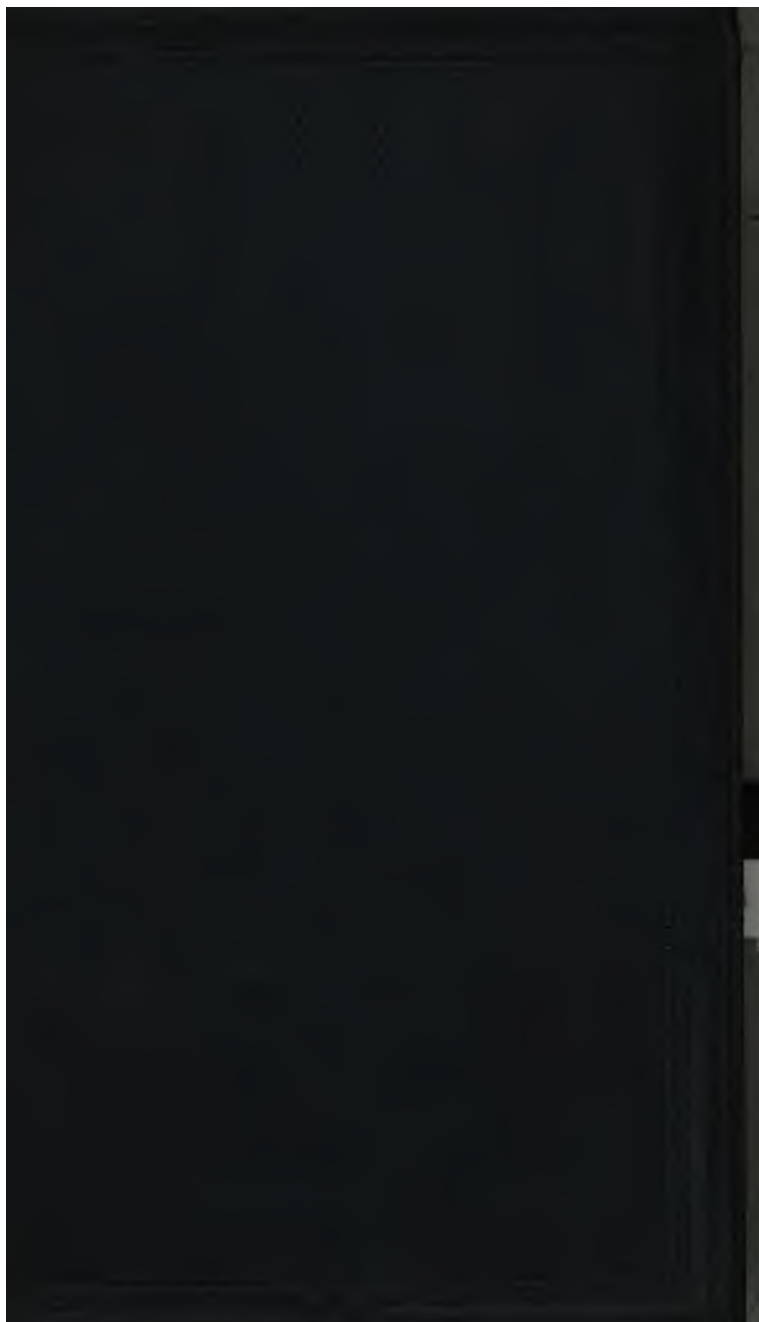
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## P R E F A C E.

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THIS volume has for its object, to supply a series of English passages, suitable for translation into the Latin, of the best prose authors, ample in number, various in style, instructive in matter, and gradually advancing in difficulty.

As respects this last condition, it must not be understood to mean that each exercise is more difficult than all that go before it: so nice a gradation is quite unattainable, on account of the great number and variety of the difficulties incidental to translation. Here and there a harder passage will appear amongst those which are generally easier, and an easier amongst the more difficult. But the law of progress is maintained on the whole, notwithstanding these occasional exceptions, from which, it is hoped, no inconvenience can arise. The earlier passages, extending to about two hundred, are adapted for the use of boys in the middle forms, when they have worked through some good

exercise-book exemplifying the rules of Latin Grammar. These passages contain, for the most part, examples of the subjunctive mood, first, after conjunctions, then after the relative, and, ultimately, in dependence on oblique oration. Those which follow, about three hundred in number, may be used by learners of a higher grade; while the remainder will be found hard enough to try the knowledge and ability of the most advanced scholars in schools and universities.

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Shrewsbury,  
September 25. 1855.

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388.	Corrupt Supporters of Despotism	-	-	-	- <i>Alg. Sidney.</i>
389.	Art of taming the Beasts -	-	-	-	- <i>Dr. Burton.</i>
390.	Caius Gracchus -	-	-	-	- <i>Müller.</i>
391.	Advice to practise Latin Style.				
392.	Cleopatra's Wager	-	-	-	- <i>Rollin.</i>
393.	Love of Learning.				
394.	Modest Affection.				
395.	Commerce unwarlike	-	-	-	- <i>Home.</i>
396.	A Roman Study -	-	-	-	- <i>Becker.</i>
397 }	C. Julius Cæsar	-	-	-	-
to }					
399. }					
400.	Ancient Corsica.				
401.	Agreeableness -	-	-	-	- <i>Addison.</i>
402.	Cicero sets out for his Province	-			- <i>Abeken.</i>
403.	Of great Place -	-	-	-	- <i>Bacon.</i>
404.	A Dream -	-	-	-	- <i>Southey.</i>
405.	Cicero's Progress -	-	-	-	- <i>Abeken.</i>
406.	Sickness.				
407.	Political Affairs.				
408.	Dryden's Style -	-	-	-	- <i>Irving.</i>
409.	Blindness -	-	-	-	- <i>Milton</i>
410.	The Practice of Duelling.				
411.	Change unavoidable	-	-	-	- <i>Alg. Sidney.</i>
412.	Cleopatra's practical Jest -	-	-	-	- <i>Rollin.</i>
413.	Philosophy and Eloquence.				

Par.					
414.	Solicitude for a Friend's Health.				
415.	Apology for the Athenians	-	-	-	<i>Alg. Sidney.</i>
416.	Economy of Time.				
417.	Trial of Gabinus	-	-	-	<i>Abeken.</i>
418.	Place-hunting	-	-	-	<i>Temple.</i>
419.	Conduct of the Beast-fights	-	-	-	<i>Dr. Burton.</i>
420.	Removal of Works of Art to Rome.				
421.	Use of Knowledge.				
422.	Dress of Gallus	-	-	-	<i>Becker.</i>
423.	Cicero as a Commander	-	-	-	<i>Abeken.</i>
424.	Public Usefulness.				
425.	Honest Poverty	-	-	-	<i>Bolingbroke.</i>
426.	Cicero's Campaigns	-	-	-	<i>Abeken.</i>
427.	God in Nature	-	-	-	<i>Addison.</i>
428.	Cicero as Proconsul	-	-	-	<i>Abeken.</i>
429.	Government	-	-	-	<i>Hooker.</i>
430.	Emigration.				
431.	Cicero's Return	-	-	-	<i>Abeken.</i>
432.	A good Prince	-	-	-	<i>Vattel.</i>
433.	Maximin advances to Italy.				
434.	} The Camel	-	-	-	<i>Volney.</i>
435.					
436.	Death of Cleopatra	-	-	-	<i>Rollin.</i>
437.	The English Court.				
438.	Maximin crosses the Alps.				
439.	Enjoyments palling	-	-	-	<i>Bolton.</i>
440.	Will.				
441.	Care of Health a Duty	-	-	-	<i>Bolton.</i>
442.	Maximin arrives before Aquileia.				
443.	True Eloquence.				
444.	Reply to the Patrician Speech	-	-	-	<i>Arnold.</i>
445.	Maximin summons Aquileia				
446.	Cartesian Philosophy	-	-	-	<i>Home.</i>
447.	Crispinus.				
448.	Discontents	-	-	-	<i>Temple.</i>
449.	Refined Flattery	-	-	-	<i>Johnson.</i>
450.	Maximin invests Aquileia.				
451.	The Elm	-	-	-	<i>Gilpin.</i>
452.	Queen Margaret and the Robber	-	-	-	<i>Hume.</i>
453.	Assault of Aquileia.				
454.	Cicero returns to Rome	-	-	-	<i>Abeken.</i>



Par.				
455.	Pillars of moving Sand in the Desert	-	<i>Bruce.</i>	
456.	Defence of Aquileia.			
457.	Oliver Cromwell - - -	-	<i>Cowley.</i>	
458.	The English Abroad.			
459.	Death of Maximin.			
460.	Imitation of the Deity - -	-	<i>Addison.</i>	
461.	Cæsar's Interview with Cicero	-	<i>Abeken.</i>	
462.	Increase of Luxury - -	-	<i>Home.</i>	
463.	Acts of Cæsar.			
464.	Cicero's Academic Opinions	-	<i>Middleton.</i>	
465.	Exhortation.			
466.	Warfare - - - -	-	<i>Home.</i>	
467.	Cicero on the Soul - - -	-	<i>Middleton.</i>	
468.	Rights of the Plebs - -	-	<i>Alg. Sidney.</i>	
469.	Acts of Augustus.			
470.	Columbus discovers Land -	-	<i>Washington Irving.</i>	
471.	The Tortoise - - - -	-	<i>Rollin.</i>	
472.	Complaint - - - -	-	<i>Johnson.</i>	
473.	Intercourse by Letter - -	-	<i>Cooper.</i>	
474.	Natural Talents - - -	-	<i>Budgell.</i>	
475.	Peiresk's Dream.			
476.	Exhibition of Wild Beasts at Rome	-	<i>Gibbon.</i>	
477.	Natives of the first discovered Island	-	<i>Washington Irving.</i>	
478.	Time - - - -	-	<i>Addison.</i>	
479.	Ignorant Statesmen.			
480.	Downfall of Absolute Monarchies -	-	<i>Alg. Sidney.</i>	
481.	Hope - - - -	-	<i>Addison.</i>	
482.	Good Effects of War - -	-	<i>Home.</i>	
483, }	Defeat of the Samnites	-	<i>Arnold.</i>	
484. }				
485.	Pleasures of Science - -	-	<i>Davy.</i>	
486.	The North Cape - - -	-	<i>Basil Hall.</i>	
487, }	Increase of the Maritime Power of Rome	-	<i>Chenevir.</i>	
488. }				
489.	Desire of Glory - - -	-	<i>Hughes.</i>	
490 }	Alexander at Issus.			
492. }				
493.	Death - - - -	-	<i>Drummond.</i>	
494.	Ancient Germany - - -	-	<i>Müller.</i>	
495.	Advice to a Student.			
496.	Political Institutions of the Germans	-	<i>Müller.</i>	

Par.					
497	}	A Roman Banquet	-	-	-
to			-	-	-
499.			-	-	- <i>Becker.</i>
500.		Worldly Goods	-	-	- <i>Johnson.</i>
501.		German Chiefs	-	-	- <i>Müller.</i>
502.		Planting	-	-	- <i>Addison.</i>
503.	}	Military Spirit of the Germans	-	-	-
504.			-	-	- <i>Müller.</i>
505.		Charms of Literature.			
506.		Tropical Squall	-	-	- <i>Basil Hall.</i>
507.		Degeneracy of Rome.			
508.		Modern Legislators	-	-	- <i>De Burgh.</i>
509.		The Saxon Navies	-	-	- <i>Chenevix.</i>
510.		A Friend's Letters.			
511.		The Laws of our Country	-	-	- <i>Blackstone.</i>
512.	}	Extent of the Russian Empire	-	-	-
513.			-	-	- <i>Sir A. Alison.</i>
514.		Virtue	-	-	- <i>J. Butler.</i>
515.		Fire of London	-	-	- <i>Evelyn.</i>
516.		After the Fire	-	-	- <i>Clarendon.</i>
517.		Mycenæ	-	-	- <i>Stephens.</i>
518.		Fabric of the World	-	-	- <i>Wollaston.</i>
419.		Leo X.	-	-	- <i>Roscoe.</i>
520.		Caution against Love of Gold.			
521.	}	Scipio to the Mutineers.			
522.					
523.	}	The Human Soul	-	-	-
524.			-	-	- <i>Leighton.</i>
525.	}	Power of Russia	-	-	-
526.			-	-	- <i>Sir A. Alison.</i>
527.		Policy of Pericles			-
528.		Public Works of Pericles			-
529.		Athens under Pericles	-	-	-
530.		Alluvial Districts.			
531.		Shows of Probus	-	-	- <i>Gibbon.</i>
532.		Devotion to the Service of God	-	-	- <i>Jeremy Taylor.</i>
533	}	Battle of Hastings	-	-	-
to			-	-	- <i>Hume.</i>
535.					
536.		Battle of a Tiger with an Alligator	-	-	- <i>Basil Hall.</i>
537.		Luther at the Diet of Augsburg	-	-	- <i>Roscoe.</i>
538.	}	On Death	-	-	-
539.			-	-	- <i>Bacon.</i>

## ERRATA.

Passage 71. line 2. for "fouilly modest," read "fondly modest."

146. line 10. "for " or body," read "of body."

347. line 3. for "glass," read "gras."

354. line 16. for "obderati," read "obæratl."

## PALÆSTRA STILI LATINI.

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**1. PROVERBS.**—Proverbs are fragments of ancient wisdom, preserved on account of their shortness and usefulness. Among the best proverbs are these : A contented mind is a continual feast. A friend in need is a friend indeed. A good example is the best sermon. A good name keeps its lustre in the dark. A great fortune is a great slavery. A poor man wants some things : a miser all things. A word to the wise is enough. Nothing is little to a wise man. All is not gold that glitters. When wine is in, wit is out. Reckless youth makes rueful age.

**2.** All things are hard before they are easy. All things are easy that are done with a will. An ill lesson is soon learnt. An ill man is worst when he seems good. As you sow, so you must reap. Bacchus has drowned more than Neptune. Bear with evil, and wait for good. Better go to bed supperless than rise in debt. Judge slowly, act promptly. Be sober, and not credulous.

**3.** Every age confutes old errors, and begets new. Every man is the architect of his own fortune. Everybody's business is nobody's business. Experience teaches fools dearly. Fools build houses, and wise men buy them. Fools make feasts, and wise men eat them. Forgive thy neighbour : punish thyself. Fortune helps those who help themselves. Friendship multiplies joys, and divides griefs. Frugality is a large income.

**4.** He is worse than dead who lives only to himself. He

is rich who desires nothing. He is poor who covets all. He who boasts of his knowledge, proclaims his ignorance. He who dreads not the future, may enjoy the present. He who would know what shall be, must note what hath been. He who loses money, loses much: he who loses friends, loses more: he who loses heart, loses all. He who stands still, goes backward. Hunger is the best sauce.

5. In childhood be modest, in youth temperate, in manhood just, in age prudent. It is as hard for the good to suspect evil, as for the evil to suspect good. It is hard to straighten in the oak the twist that grew in the sapling. Learning makes a man good company for himself. Learning makes a good man better, and a bad man worse. Life without a friend is death without a comforter. Live not to eat, but eat to live. Out of debt, out of danger. Second thoughts are best.

6. The price of love is love. Nature has given us two eyes and two ears, but one tongue. Speak neither well nor ill of yourself. Nothing dishonest profits. The public has more interest in punishing a wrong, than he who receives it. Vice is its own punishment. Virtue is its own reward. Waste not, want not. Well begun is half done. What cannot be cured must be endured. What may be done at any time will be done at no time. Tomorrow is not to be trusted. Rome was not built in a day.

7. Do as you would be done by. When you go out, consider what you have to do; when you come in, what you have done. Where bees are, there is honey. Shallow brooks babble: deep rivers run silently. Where crime goes before, vengeance follows after. Who hath God hath all: who lacks God hath nothing. Who thinks often of death, does things worthy of life. Watch and pray. Pray and labour. Who lives ill prays ill. He who giveth to the poor lendeth to God. Man's extremity is God's opportunity. Do your duty, and leave the event to God.

8. Among the proverbs of Solomon are these: By pride

cometh contention. Before honour is humility. A soft answer turneth away wrath. He that ruleth his spirit is better than he that taketh a city. He that loveth pleasure shall be a poor man. Hope deferred maketh the heart sick. If sinners entice thee, consent thou not. Let another man praise thee, and not thy own mouth. By much slothfulness the building decayeth.

9. Go to the ant, thou sluggard; consider her ways, and be wise. Remove not the old landmarks, and enter not into the fields of the fatherless. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee. The race is not to the swift, nor the battle to the strong. In all labour there is profit: but the talk of the lips tendeth only to penury.

10. Righteousness exalteth a nation, but sin is a reproach to any people. The wicked flee when no man pursueth; but the righteous are bold as a lion. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches. Where no wood is, there the fire goeth out; so, where there is no tale-bearer, the strife ceaseth. Train up a child in the way he should go, and when he is old he will not depart from it.\*

11. GENTLENESS.—Moderate counsels are generally wisest and best. Gentleness will do what violence will not do. Most people love to be accosted mildly. Good words cost nothing but a little self-denial, and yet they purchase great things.

12. FRIENDSHIP.—With three sorts of men, enter no serious friendship; the ungrateful man, the multiloquous man, the coward. The first cannot prize thy favours; the second cannot keep thy counsel; the third dares not vindicate thy honour.—*Quarles*.

\* Any sentence in the first ten sections may be used as an example of dependent construction by prefixing to it such a phrase as, It is an old saying, Solomon affirms, advises, admonishes, &c. that, &c.

**13. FOREIGN INVASION.**—Let not civil discords in a foreign kingdom encourage thee to make invasion. They that are factious among themselves, are jealous of one another, and more strongly prepared to encounter with a common enemy: those whom civil commotions set at variance, foreign hostility reconciles.—*Quarles*.

**14. HUNTING.**—Hunting is a game for princes and noble persons. It hath been highly prized in all ages. it was one of the qualifications of Xenophon bestowed on Cyrus, that he was a hunter of wild beasts. Hunting trains up the younger nobility to the use of manly exercises in their riper age. What more manly exercise than hunting the wild boar, the stag, the buck, the fox, or the hare? How doth it preserve health, and increase strength and activity! —*Walton*.

**15. EXILE.**—Exile is no evil: mathematicians tell us that the whole earth is but a point compared to the heavens. To change one's country, then, is little more than to remove from one street to another. Man is not a plant, rooted to a certain spot of earth: all soils and all climates are suited to him alike.

**16. COMMON FOOD THE BEST.**—Accustom thy palate to what is most usual: he that delights in rarities, must often feed displeased, and sometimes lie at the mercy of a dear market: common food nourishes best, delicacies please most; the sound stomach prefers neither. What art thou the worse for the last year's plain diet, or what now the better for thy last great feast? —*Quarles*.

**17. ROMAN ARMY.**—The army of the Romans was composed of several legions. At the beginning of the commonwealth it contained four legions, of which each consul commanded two; but afterwards, the number of legions was greatly increased. In the second Punic war, there were twenty legions; in the time of Sulla, forty-seven; and during the triumvirate of Antony, Lepidus, and Octavius they amounted to sixty-seven. The emperor Hadrian kept

up a standing army of thirty legions, which probably, with auxiliaries, amounted to about 375,000 men.

**18.** The number of soldiers requisite to compose a legion was not always the same. At first it consisted only of 3000 foot and 300 horse; under the republic, it was made up, for a long time, of 4000 foot and 300 horse; but towards the decline of the republic it had more or less than that number, according to the various circumstances of the state. Under the emperors, the number of men in a legion was more stationary. The infantry of an imperial legion amounted to 6100, and the cavalry to 726.

**19.** A legion was uniformly divided into ten cohorts; every cohort into three companies, called maniples; every manipule into two centuries, and every century into ten decuries; so that each legion contained six hundred decuries, sixty centuries, thirty maniples, and ten cohorts. The cavalry of a legion was divided into ten troops called turms, and each turn into three decuries.

**20. THE FROGS.**—The frogs saw their marsh had become, one hot summer, completely dry. Where shall we betake ourselves? they exclaimed. Into the well, said one of the youngest of them; which we perceive is quite near to us. The water is only two inches from the brink. It will, therefore, be easy for us to leap in, and we shall find it very comfortable. True, replied one of the elder ones, but when the water sinks down, and we find ourselves at the bottom, which is at least twenty feet from the mouth, shall we come out as easily as we went in? I am of opinion that we cannot expose ourselves to such danger without the utmost imprudence.

**21. GIVING TO THE POOR.**—What thou givest to the poor, thou securest from the thief; but what thou withholdest from his necessity, a thief possesses. God's exchequer is the poor man's box: when thou strikest a tally, he becomes thy debtor.—*Quarles.*

**22. SELF-GOVERNMENT.**—Happy is he who is engaged in



controversy with his own passions, and comes off superior ; who makes it his endeavour that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality.

**23. THE SEASONS AND HUMAN LIFE.**—The seasons, like everything else, have their vicissitudes ; their beginning, their progress, and their end. The age of man begins from the cradle ; pleasing childhood succeeds ; then active youth ; afterwards manhood, firm, severe, and intent upon self-preservation ; lastly, old age creeps on, debilitates, and at length totally destroys our tottering bodies. The seasons of the year proceed in the same way. Spring, the jovial, playful infancy of all living creatures, represents childhood and youth ; for then plants spread forth their luxuriant flowers, fishes exult, birds sing, every part of nature is intent upon generation. The summer, like middle age, exhibits plants and trees everywhere clothed and green : it gives vigour to animals, and plumps them up ; fruits then ripen, meadows look cheerful, everything is full of life. On the contrary, autumn is gloomy,—for then the leaves of trees begin to fall, plants to wither, insects to grow torpid, and many animals to retire to their winter quarters.

**24.** The day proceeds with just such steps as the year. The morning makes everything alert, and fit for business ; the sun pours forth his ruddy rays ; the flowers which had, as it were, slept all night, awake and expand themselves again ; the birds, with their sonorous voices and various notes, meet together in flocks, and make the woods ring. Noon tempts animals into the fields and pastures ; the heat puts them upon indulging their ease, and even necessity obliges them to it. Evening follows, and makes everything more sluggish ; flowers shut up, and animals retire to their lurking-places. Thus the spring, the morning, and youth are proper for generation ; the summer, noon, and manhood are proper for preservation ; and autumn, evening, and old age are not unfitly likened to destruction.— *Stillingfleet.*

**25. TI. GRACCHUS.**—Ti. Sempronius Gracchus, descended from a very noble family, would not suffer Scipio Asiaticus, though his enemy, to be carried to prison. The latter, when prætor, subdued Gaul; in his first consulship he conquered Spain, and in his second Sardinia. When he was capitally impeached before the people, Gracchus swore that he was not worthy of death, and that, if he were banished, he would go into exile with him. Upon this he was acquitted.

**26. THE JUPITER OF PHIDIAS AT OLYMPIA.**—The god sits on a throne of ivory and gold, and is adorned with a crown on his head, made in imitation of a branch of the wild olive-tree. In his right hand he holds a victory, which is also made of ivory and gold, and has a fillet and crown on its head. His left hand wields a sceptre of beautiful workmanship, in the composition of which all metals are blended together. The bird which sits on his sceptre is an eagle; the sandals of the god and his robe are of gold; and in the latter of these various animals, and of flowers the lily, are represented. The throne itself is variegated with gold and precious stones, with ebony and ivory; and is adorned with pictures of animals and statues. It contains four victories, each of which is represented dancing at the foot of the throne. There are also two other victories at the extremities of his feet. Before his feet the Theban youth is seen forced away by Sphinxes; and under the Sphinxes Apollo and Diana are piercing with their arrows the children of Niobe.

**27. CARE OF HEALTH.**—But, jesting aside, what, I pray, would you have, Æmilius? Why are you killing yourself? Why do you not consider your health? Application is necessary, I grant, for study; but you should provide for this too, that you may apply yourself as long as possible. I remember once writing to you in these words: Take care that in your excess of haste, you do not stumble somewhere, and fall headlong. Hence, as soon as I heard that you were ill

of a fever, I was very much afraid that my prediction had come true ; and therefore the more I was then alarmed by your illness, the greater and the more vehement are my expressions of delight that you have recovered your health.—Pozzuoli, May 10.

**28. SPEAKING.**—In thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest: what thou speakest, speak truly ; when thou speakest, speak wisely. A fool's heart is in his tongue ; but a wise man's tongue is in his heart.—*Quarles.*

**29. REPUTATION.**—Can it be forgotten for a moment, what influence in deliberation is exercised by approved virtue, and a credit for faith and piety ? We are all indeed guided either by the appearance of virtue, or by our notion of it. In a council there is no power and authority when there can be a doubt of the probity or virtue of any of its members. So it was that Solon advised that credit should be given not so much to a man's oath as his honesty. At the bar, however, the weight which attaches to a brilliant name, a good reputation, and the dignity of a well-spent life, besides the force of talent and learning, is apparent to all.

**30. PRECEPTS.**—Keep an exact account of your daily expenses, and at the end of every week consider what you can save the next. Send your son into the world with good principles, a good temper, a good education, and habits of industry and order, and he will work his way. Nature supplies what it absolutely needs. Socrates, seeing a heap of treasure, jewels, and costly furniture, carried in pomp through the city, said : How many things do I not desire!—*Montaigne.*

**31. MEDITATION AND ACTION.**—Meditation is the life of the soul ; action is the end of meditation ; honour is the reward of action : so meditate, that thou mayst do ; so do, that thou mayst purchase honour : for which purchase, give God the glory.—*Quarles.*

**32. OPINION OF ONE'S OWN WISDOM.**—Wouldst thou not be thought a fool in another's conceit, be not wise in thine own: he that trusts to his own wisdom, proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not crafty, and wisdom enough to see his own folly.—*Quarles*.

**33. APOPTHEGM OF LUCULLUS.**—Lucullus entertained Pompey in one of his magnificent houses. Pompey said, This is a marvellous fair and stately house for the summer: but methinks it would be very cold for winter. Lucullus answered: Do you not think me as wise as divers fowls are, to change my habitation in the winter season?—*Bacon*.

**34. LIFE AND ITS END.**—Remember for what purpose you were born: through the whole of life look at its end; and consider, when that comes, in what you will put your trust. Not in the bubble of worldly vanity; it will be broken: not in worldly pleasures; they will be gone: not in great connexions; they cannot serve you: not in wealth; you cannot carry it with you: not in rank; in the grave there is no distinction.—*Bishop Watson*.

**35. JESTING.**—Jesting, when not used upon improper matter, in an unfit manner, with excessive measure, at undue season, or to evil purpose, may be allowed. When jesting is so handsomely and innocently used, as not to defile or discompose the mind of the speaker, not to wrong or harm the hearer, not to derogate from any worthy subject of discourse, not to infringe decency, to disturb peace, to violate any of the grand duties incumbent on us (as piety, charity, justice, and sobriety), it cannot be condemned.—*Bacon*.

**36. KNOWLEDGE OF ONESELF.**—Consider what thou wert, what thou art, what thou shalt be: what is within thee, what is above thee, what is beneath thee, what shall be after thee; and this will bring to thyself humility, to thy neighbour charity, to the world contempt, to thy God

obedience. He that knows not himself positively, cannot know himself relatively.—*Quarles*.

**37. THE WAY OF THE WORLD.**—Epaphroditus had a slave, that was a shoemaker; whom, because he was good for nothing, he sold. This very fellow being, by some strange luck, bought by a courtier, became shoemaker to Cæsar. Then you might have seen how Epaphroditus honoured him. How doth good Felicio, pray? And, if any of us asked, what the great man himself was about, it was answered: He is consulting about affairs with Felicio. Did not he sell him, as good for nothing? Who then hath all on a sudden made a wise man of him? This it is to honour anything, besides what depends on choice. .

**38. APOPTHEGM OF CATO THE ELDER.**—Cato the elder, what time many of the Romans had statues erected in their honour, was asked by one, in a kind of wonder, why he had none? He answered, He had much rather men should ask and wonder why he had no statue, than why he had a statue.—*Bacon*.

**39. THE RICH AND THE POOR.**—There is not such a mighty difference, as some men imagine, between the poor and the rich: in pomp, show, and opinion, there is a great deal; but little, as to the pleasures and conveniences of life: they enjoy the same earth, and air, and heaven; hunger and thirst make the poor man's meat and drink as pleasant and relishing as all the varieties which cover a rich man's table; and the labour of a poor man is more healthful and many times more pleasant too than the ease and softness of the rich.—*Sherlock*.

**40. DIFFERENCE OF OPINION.**—In our letters we have sometimes disagreed; and I have sometimes disagreed even with my father. Yet I do not imagine that for that reason I am less bound to revere the memory of that father. For difference of opinion is so very distinct from quarrelling, that in many instances those who differ in opinion

combine in affection; and not only so, but those who are actually at variance, agree in opinion.— Rome, Jan. 5.

**41. EXPERIENCE WITHOUT LEARNING.**— Verilee they bee fewest in number, that bee happie or wise by unlearned experience. And looke well upon the former life of those fewe, whether your examples be old or young, who without learning have gathered, by long experience, a little wisdome, and some happiness: and when you doe consider what mischiefes they have committed, what dangers they have escaped (and most doe perish in the attempt), then think well with yourselfe, whether ye would that your own sonne should come to wisdome and happiness by the way of such experience or no. — *Ascham*.

**42. WAR.**— It is apparent, that lust of power, and the senseless quarrels of princes, are generally the causes of wars, and of the devastations and slaughter of their subjects attending them. About a hundred years ago, one Eastern king made war against another with an army of above a million of foot, two hundred thousand horse, five thousand elephants, and three thousand camels. The cause of this war was to take two white elephants from the king of Siam.

**43. LIFE MADE UP OF DEATH.**— The birds of the air die to sustain thee; the beasts of the field die to nourish thee; the fishes of the sea die to feed thee. Our stomachs are their common sepulchre. Good heaven! with how many deaths are our poor lives patched up! how full of death is the life of momentary man! — *Quarles*.

**44. LIBERTY OF THE TONGUE.**— Give not thy tongue too great a liberty, lest it take thee prisoner: a word unspoken is, like the sword in thy scabbard, thine; if vented, thy sword is in another's hand: if thou desire to be held wise, be so wise as to hold thy tongue. — *Quarles*.

**45. LOGIC NECESSARY.**— When one of the company said to him, Convince me that logic is necessary: would you have me demonstrate it to you? says he. . . . Yes. . . . Then I must use demonstration. . . . Granted. . . . And how will you

know, then, whether I argue sophistically or not? On this the man being silent: You see, says he, that, even by your own confession, logic is necessary; since, without its assistance, you cannot learn so much as whether it be necessary or not.

**46. ALEXANDER AND THE PIRATE.**—Alexander the Great demanded of a pirate, whom he had taken, by what right he infested the seas? By the same right, replied he boldly, as that by which you enslave the world. But I am called a robber, because I have only one small ship; and you are styled a conqueror, because you command great fleets and armies. We too often judge of men by the splendour, and not by the merit, of their actions.

**47. SPEECH A MIRROR OF THE MIND.**—Our mode of speaking is, as it were, a mirror of the mind, in which we behold, not in outline, but exactly represented, the reflection of a man's wisdom. Hence we have heard that Socrates, a man of undoubted wisdom, in order to gain a clear and thorough insight into the dispositions of his pupils, required of them nothing more than to speak. For it is hardly possible that some particular mark of hidden wisdom or the contrary can fail to burst forth and show itself even in the simple act of speaking.

**48. APOPTHEGM OF CASSIUS.**—Cassius, after the defeat of Crassus by the Parthians, whose weapons were chiefly arrows, fled to the city of Charræ, where he durst not stay any time, doubting to be pursued and besieged. He had with him an astrologer, who said to him, Sir, I would not have you go hence while the moon is in the sign of Scorpio. Cassius answered: I am more afraid of that of Sagittarius.—*Bacon.*

**49. FLATTERY.**—Know that flatterers are the worst kind of traitors, for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern good from evil or vice from

virtue. And because all men are apt to flatter themselves, to entertain the additions of other men's praises is most perilous.— *Raleigh*.

**50. APOPTHEGM OF ALEXANDER.**—When it was represented to Alexander, to the advantage of Antipater, who was a stern and imperious man, that he only of all his lieutenants wore no purple, but kept the Macedonian habit of black, Alexander said, Yea, but Antipater is all purple within.— *Bacon*.

**51. GOOD WIVES.**—Marcia, the daughter of Cato, when she was lamenting her deceased husband, being asked what was to be the last day of her grief, replied that the last day of her life would be the last day of her grief. And Valeria, the sister of the Messalæ, being asked why she would marry no one, her husband Servius being dead, answered, My husband Servius still lives to me. The wife of Phocion said to a lady who was ostentatiously showing her all her jewels, My greatest ornament is Phocion, a poor man indeed, but now for twenty years general of the Athenians.

**52. LUXURY OF THE TABLE.**—When I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom, can escape him.— *Addison*.

**53. JUST LIBERALITY.**—Take heed that thou seek not riches basely, nor attain them by evil means. Destroy no man for his wealth, nor take anything from the poor; for the cry and complaint thereof will pierce the heavens. And it is most detestable before God, and most dishonourable before worthy men, to wrest anything from the needy and labouring soul. God will never prosper thee in aught if thou



offend therein : but use thy poor neighbours and tenants well ; pine not them and their children to add superfluity and needless expenses to thyself. He that hath pity on another man's sorrow, shall be free from it himself ; and he that delighteth in and scorneth the misery of another, shall one time or other fall into it himself. — *Raleigh*.

**54. THE SON OF METELLUS.**—When Octavianus was at Samos, after the battle of Actium, he held a court of inquiry upon the prisoners of Antony's party. Among others there was brought before him an old man, named Metellus, oppressed with age and infirmities, and so much disfigured by a long beard and ragged clothes, that his son, who happened to be one of the judges, could scarcely recognise him. When, however, he at length recollected the old man's features, he was so far from being ashamed to own his father, that he ran to embrace him, and wept over him bitterly. Then returning towards the tribunal, Cæsar, says he, my father has been your enemy, and I your officer ; he deserves to be punished, and I to be rewarded. The favour I desire of you is, either to save him on my account, or to order me to be executed with him. The rest of the judges were melted by so affecting a scene. Octavianus himself relented, and granted Metellus his life and liberty.

**55. ANCIENT INDIA.**—The country eastward from the river Indus is what I call properly India, and the inhabitants thereof Indians. India is bounded on the north by Mount Taurus ; which mountain retains the same name even in that country. It rises on the sea-coast, near Pamphylia, Lycia, and Cilicia, and extends itself in one continued ridge as far as the Oriental ocean, running quite through all Asia. In some parts, nevertheless, it is called by other names ; for in one country it is named Paropamisus ; in another Emodus ; in a third Imaus ; and it is very probable it has many more in the various territories through which it passes. The Macedonian soldiers, who accompanied Alex-

ander in his expedition, called it Caucasus ; whereas Caucasus is a mountain of Scythia, widely distant from this ; but their reason was, that they might boast that Alexander had passed over Mount Caucasus. The river Indus carries the boundary of India westward as far as the ocean, into which it discharges its waters by two vast mouths not near each other like the five mouths of the Ister, but rather like those of the Nile which form the Egyptian Delta. This river also forms a delta by its two mouths, no way inferior to that of Egypt, which in the Indian language is called Pattala. Towards the south this country is bounded by the ocean, which also shuts up the eastern parts thereof. The southern bounds thereof, with Pattala and the river Indus, were thoroughly viewed by Alexander and his soldiers, as well Macedonians as Greeks. But the eastern limits beyond the river Hyphasis neither Alexander nor any of his followers ever saw ; and few authors have given us an account of what nations or people inhabit the countries as far as the river Ganges, where the mouths of that river lie, and where Palimbothra, the chief city of the Indians upon the Ganges, is situated.

**56. SCIPIO AFRICANUS.**—No man was ever milder than Scipio Africanus ; and yet, from an opinion that some rigour was necessary for establishing military discipline, he was on one occasion cruel to his countrymen. For, after conquering Carthage, and having reduced under his power all those who had gone over to the Carthaginians, he punished the Roman deserters with more severity than the Latin. The former he crucified as runagates from their country, and the latter he beheaded as perfidious allies.

**57. VICISSITUDES OF STATES.**—In the youth of a state, arms do flourish ; in the middle age of a state, learning ; and then both of them together for a time ; in the declining age of a state, mechanical arts and merchandise. Learning hath its infancy, when it is but beginning and almost childish ; then its youth, when it is luxuriant and juvenile ;

then its strength of years, when it is solid and reduced; lastly, its old age, when it waxeth dry and exhaust; but it is not good to look too long upon these turning wheels of vicissitude, lest we become giddy.—*Bacon*.

**58. SOLON'S PRECEPTS.**—Solon gave the following advice, as is recorded by Apollodorus in his treatise on the Sects of Philosophers. Consider your honour, as a gentleman, of more weight than an oath. Never speak falsely. Pay attention to matters of importance. Be not hasty in making friends, and do not cast off those whom you have made. Rule, after you have first learnt to submit to rule. Advise not what is most agreeable, but what is best. Make reason your guide. Do not associate with the wicked. Honour the gods; respect your parents.

**59. EXAMPLE.**—Pause before you follow example. A mule laden with salt, and an ass laden with wool, went over the brook together. By chance the mule's back became wetted, the salt melted, and his burden became lighter. After they had passed, the mule told his good fortune to the ass, who, thinking to speed as well, wetted his pack at the next water; but his load became the heavier, and he broke down under it. That which helps one man may hinder another. Be cautious in giving advice, and consider before you adopt advice.—*Swift*.

**60. ZENO'S LESSON.**—A certain youth had for a long time frequented the school of Zeno the philosopher. When he returned home his father asked him what he had learned. The son modestly answered that he would show him that by his conduct. The father was grievously offended, and beat him. The son remained perfectly composed, and said, I have learnt to bear a father's anger with patience.

**61. VIRTUE.**—If you are wise, study virtue, and contemn everything that can come in competition with it. Remember that nothing else deserves one anxious thought or wish. Remember that this alone is honour, glory, wealth,

and happiness. Secure this, and you secure everything. Lose this, and all is lost.—*Quarles*.

**62. SCIPIO AFRICANUS MAJOR.**—A maiden of very great beauty, whom Scipio had taken captive in the war, he forbade to be brought into his presence, and ordered her to be restored to her father and betrothed lover. Having defeated Hasdrubal and Mago the brothers of Hannibal, he drove them out of Italy, and formed an alliance with Syphax king of the Mauritians. Having returned home victorious, he was elected consul before he was of legal age; and being sent into Africa, he conquered Hannibal, who had been compelled to return to Carthage for the defence of his country. Being falsely accused of extortion by Petillius the tribune, he went into voluntary exile, where he spent the remainder of his days.

**63. PAST PAINS AND PAST PLEASURE.**—If thou take pains in what is good, the pains vanish, the good remains; if thou take pleasure in what is evil, the evil remains, and the pleasure vanishes. What art thou the worse for pains, or the better for pleasure, when both are past?—*Quarles*.

**64. CÆSAR AND METELLUS.**—Cæsar, when he first possessed Rome, Pompey being fled, offered to enter the sacred treasury to take moneys that were there stored, and Metellus, tribune of the people, did forbid him; and when Metellus was violent in it, and would not desist, Cæsar turned to him and said, Presume no farther, or I will lay you dead. And when Metellus was with those words somewhat astonished, Cæsar added, Young man, it had been easier for me to do this than to speak it.—*Bacon*.

**65. MERCY TO ANIMALS.**—Take no pleasure in the death of a creature. If it be harmless or useful, destroy it not; if useless or harmful, destroy it mercifully. He that mercifully made his creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.—*Quarles*.

**66. THE GOVERNMENT OF MANY.**—The way to subject

all things to thyself, is to subject thyself to reason. Thou shalt govern many if reason govern thee. Wouldst thou be crowned the monarch of a little world? command thyself.

— *Quarles*.

**67. ILL SPEAKING.**—If any speak ill of thee, flee home to thy own conscience, and examine thy heart. If thou be guilty, it is a just correction; if not guilty, it is a fair instruction. Make use of both; so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.—*Quarles*.

**68. BOOKS.**—Let us consider how great a commodity of doctrine exists in books; how easily, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame! These are the masters that instruct us without rods and ferulas, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.—*De Bury*.

**69. PRESENT TIME.**—Make use of time, if thou lovest eternity; know, yesterday cannot be recalled, to-morrow cannot be assured; to-day is only thine; which if thou procrastinate, thou lovest; which lost, is lost for ever. One to-day is worth two to-morrows.—*Quarles*.

**70. MOHAMMEDAN CONQUESTS.**—A few victories, a few sieges, carried the Arabian arms from the Tigris to the Oxus, and overthrew, with the Sassanian dynasty, the ancient and famous religion they had professed. Seven years of active and unceasing warfare sufficed to subjugate the rich province of Syria, though defended by numerous armies and fortified cities (A. D. 632.); and the Caliph Omar had scarcely returned thanks for the accomplishment of this conquest, when Amrou, his lieutenant, announced to him the entire reduction of Egypt (A. D. 639). After some interval the Saracens won their way along the coast of Africa as far

as the Pillars of Hercules, and a third province was irretrievably torn from the Greek Empire (A. D. 698.) These western conquests introduced them to fresh enemies, and ushered in more splendid successes. Encouraged by the disunion of the Visigoths, and invited by treachery, Musa, the general of a master who sat beyond the extremity of the Mediterranean Sea, passed over into Spain, and within about two years the name of Mohammed was invoked beneath the Pyrenees (A. D. 710).

**71. IGNORANCE.**—So long as thou art ignorant, be not ashamed to learn: he that is so foully modest as not to acknowledge his own defects of knowledge, shall in time be so foully impudent as to justify his own ignorance: ignorance is the greatest of all infirmities, and, justified, the chiefest of all follies.—*Quarles.*

**72. WISDOM.**—If thou desire to be wiser yet, think not thyself yet wise enough; and if thou desire to improve knowledge in thyself, despise not the instructions of another. He that instructs him that thinks himself wise enough, hath a fool to his scholar: he that thinks himself wise enough to instruct himself, hath a fool to his master.—*Quarles.*

**73. CUI BONO.**—Cato, that great and grave philosopher, did commonly demand, when any new project was propounded unto him, What good would ensue in case the same was effected. A question more fit to be asked than facile to be answered, in all undertakings, especially in the setting forth of new books; insomuch that they themselves, who complain that they are too many already, help daily to make them more.—*Bacon.*

**74. A PIOUS SON.**—Titus Manlius was the son of a sour and imperious father, who banished him from his house as a blockhead and a scandal to the family. This Manlius, hearing that his father's life was in question, and a day named for his trial, went to the tribune who had undertaken the cause, and discoursed with him about it. The tribune told him the appointed time, and withal, as a kind-

ness to the young man, that his cruelty to his son would be part of the charge. Upon this, Manlius took the tribune aside, and presenting a poniard to his breast, Swear, said he, that you will let this cause drop, or you shall have this dagger in your heart; and it is now in your choice which way my father shall be saved. The tribune swore, and kept his word; and made a fair report of the whole matter to the bench.

**75. PREVENTION OF EVIL.**—It is more excellent for a prince to have a provident eye for the preventing future mischiefs, than to have a potent arm for the suppressing present evils. Mischiefs in a state are like hectic fevers in a body,—in the beginning hard to be known, but easy to be cured; but let one alone awhile, it becomes more easy to be known, but more hard to be cured. — *Quarles*.

**76. INSTINCT OF BIRDS FOR MOISTURE.**—Water-fowls, as sea-gulls, moor-hens, when they flock and fly together, from the sea towards the shores,—and contrariwise, land-birds, as crows, swallows, when they fly from the land to the waters, and beat the waters with their wings,—do foreshow rain and wind. The cause is, pleasure that both kinds take in the moistness and density of the air; and so desire to be in motion, and upon the wing, whithersoever they would otherwise go: for it is no marvel that water-fowl do joy most in that air which is likest water; and land-birds also, many of them, delight in bathing and moist air. For the same reason, also, many birds do prune their feathers, and geese do gaggle, and crows seem to call upon rain: all which is but the comfort they seem to receive in the relenting of the air. — *Bacon*.

**77. TENDERNESS IN REPROOF.**—Husbandmen tell us that the young and tender branches of a vine are not to be pruned away with a knife, but gently pulled away by hand. Before we reprove, let us know the condition of our brother, whether he is not, like the young vine, soft and tender, and so to be cured rather with the hand than with the knife;

and if he be grown so hard that he shall need the knife, we must not rashly adventure of it, but know there is a skill likewise in using the knife.

**78. SURETYSHIP.**—Give ever to thy poor or unfortunate friend, as thou art able, gold, silver, wine, oil, corn, cloth, house-room, counsel, and comfort; but keep to thyself thy sweet liberty, and never let that go from thee to any other. To give assurance for another at a distant time, if thou cannot give him freedom, is superfluous; in any case, it is folly: for the day of payment in this life is not long after the day of promise; and events to thyself are not to be measured for hereafter, while the wheel of fortune continually turneth.—*Petrarch.*

**79. A WIDOWED MOTHER.**—If thy mother be a widow, give her double honour who now acts the part of a double parent. Forget not her indulgence when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou camest into the world, and her cares for thee when thou wert come into the world. Remember her secret groans, her affectionate tears, her broken slumbers, her daily fears, her nightly frights. Relieve her wants, cover her imperfections, comfort her age; and the widow's husband will be the orphan's father.—*Quarles.*

**80. RESTITUTION.**—What thou hast taken unlawfully restore speedily, for the sin in taking it is repeated every minute thou keepest it: if thou canst, restore it in kind; if not, in value: if it may be, restore it to the party; if not, to God: the poor is God's receiver.—*Quarles.*

**81. OPINIONS OF BAD MEN.**—If evil men speak good, or good men evil of thy conversation, examine all thy actions, and suspect thyself. But if evil men speak evil of thee, hold it as honour; and, by way of thankfulness, love them, but on condition that they continue to hate thee.—*Quarles.*

**82. WISDOM.**—Wisdom is a right understanding; a faculty of discerning good from evil; what is to be chosen, and what rejected; a judgment grounded upon the true value



of things, and not on the vulgar opinion of them; an equality of force and a strength of resolution. It sets a watch over our words and deeds; it occupies us with the contemplation of the works of nature, and makes us invincible by either good or ill fortune. It is large and spacious, and requires room to work in; it ransacks heaven and earth; it has for its object things present, past, and to come, transitory and eternal. It examines all the circumstances of time; what it is, when it began, and how long it will continue. And so for the mind: whence it came; what it is; when it begins; how long it will last; whether or no it passes from one form to another; where it abides in the state of separation; what is its action; what use it makes of its freedom; whether or no it retains the memory of things past, and comes to the knowledge of itself.

**83. A QUIP.**—One was saying that his great grandfather, and grandfather, and father died at sea. Said another that heard him, If I were you, I would never go to sea. Why, saith he, where did your great grandfather, and grandfather, and father die? He answered, Where but in their beds? He answered, If I were you, I would never go to bed.—*Bacon.*

**84. THE CAPTAIN.**—The wind was favourable and the sea was calm; the captain nevertheless was busy about his ship, weighed anchor, set the tackle in order, ran to and fro, and paid attention to everything. One of his passengers being astonished at it: Captain, said he, what advantage is it to be in such a bustle? If we look at your activity, we must think we are shortly about to be wrecked; and yet the sea and the wind, everything in short is favourable. What are you then in fear of? Nothing at present, said the captain, but I am providing for the future. When we are least thinking of it, a storm may arise. What a condition we should be in, if it found us unprovided!

**85. THE HUSBANDMAN'S LIFE.**—If husbandmen preserve not the innocence of rural life, they are much to blame, for

no men are so free from the temptations of iniquity. They live by what they can get by industry from the earth; and others by what they can catch by craft from men. They live upon an estate given them by their mother; and others upon an estate cheated from their brethren. They live, like sheep and kine, by the allowances of nature; and others, like wolves and foxes, by the acquisitions of rapine.—*Cowley*.

**86. SELF-OBLIGATION.**—That which you want, says Plato, borrow it of yourself. And why may I not as well give to myself as lend? If I may be angry with myself, I may thank myself; and if I may chide myself, I may commend myself, and do myself good as well as hurt. There is the same reason of contraries. It is a common thing to say, Such a man has done himself an injury. If an injury, why not a benefit? But I say that no man can be a debtor to himself: for the benefit must needs go before the acknowledgment; and a debtor can no more be without a creditor than a husband without a wife. Somebody must give, that somebody may receive; and it is neither giving nor receiving, to pass a thing from one hand to the other.

**87. THE INFORMER.**—Nerva, the emperor, succeeded Domitian, who had been tyrannical; and in his time many noble houses were overthrown by false accusations, the instruments whereof were chiefly Marcellus and Regulus. The emperor Nerva one night supped privately with some six or seven, amongst whom there was one that was a dangerous man, and began to take the like courses that Marcellus and Regulus had done. The emperor fell into discourse of the injustice and tyranny of the former time, and, by name, of the two accusers; and said, What should we do with them, if we had them now? One of them that was at supper, and was a free-spoken senator, said, Marry, they should sup with us.—*Bacon*.

**88. SENECA.**—Seneca (says Lactantius) the sharpest of all the Stoics, how great a veneration had he for the Almighty! As, for instance, discoursing of a violent death: Do you not

understand, says he, the majesty and the authority of your Judge? He is the Supreme Governor of heaven and earth, and the God of all your gods; and it is upon him that all those powers depend which we worship for deities. Moreover, in his exhortations: This God, says he, when he laid the foundations of the universe, and entered upon the greatest and the best work in nature, the ordering of the government of the world, though he was himself all in all, yet he substituted other subordinate ministers as the servants of his commands. And how many other things does this heathen speak of God like one of us?

**89. EPIMENIDES TO SOLON.**—Be of good cheer, my friend; for if Pisistratus had imposed his laws on the Athenians, they being habituated to slavery and not accustomed to good laws previously, he would have maintained his dominion for ever, easily enslaving his fellow-countrymen: but, as it is, he is lording it over men who are no cowards, but who remember the precepts of Solon, and are indignant at their bonds, and will not endure the supremacy of a tyrant. So that although Pisistratus does possess the city to-day, still I have no expectation that the supreme power will ever descend to his children. For it is impossible that men who have lived in freedom and in the enjoyment of most excellent laws should be slaves permanently; but as for yourself, do not go wandering about at random, but come and visit me; for here there is no supreme ruler to be formidable to you; but if, while you are wandering about, any of the friends of Pisistratus should fall in with you, I fear you might suffer some misfortune.

**90. THE PASSENGERS AND THE PILOT.**—A ship driven about by the storm, struck on the coast and sprung a leak. As it was on the point of being swallowed up by the waves, the passengers who had taken berths in it raised a loud cry, and were in despair. They should have thought of some means of saving themselves; but fear so completely overpowered them, that they thought of nothing but raising

their hands towards heaven, and calling on the assistance of the gods. In the meanwhile the pilot, casting off his clothes, called out to them: My friends, if it is right to raise our hands towards heaven, it is no less right, seeing the danger in which we are, to extend them towards the sea. Upon this he cast himself in, and was so fortunate as to gain the shore with difficulty by swimming, while the sea swallowed up the rest together with the ship.

**91. PHILOSOPHY.** — Wise men of old agreed in calling Philosophy the parent and instructress of honesty, continence, good faith, justice, and the rest of the virtues. She was called by Tully the guide of human life, the searcher out of the virtues, the exterminator of vice; by Plato the gift and invention of the immortal gods, and the best thing ever bestowed upon men.

**92. THE YOUNG MAN AND FORTUNE.** — A young man had seated himself on the brink of a well. While he was asleep, the goddess Fortune passed by. She had no sooner perceived the danger to which he was exposed, than she approached him and pulled him by the arm. My son, said she, waking him up, if you had fallen into this well, people would have no doubt ascribed the fault to me. I will now leave you to judge whether the fault would have been mine or thine.

**93. MORAL LOSS.** — If you are a senator of any city, consider yourself as a senator; if a youth, as a youth; if an old man, as an old man. For each of these names, if it comes to be considered, always points out the proper duties. But if you revile your brothers, I tell you you have forgotten who you are, and what is your name. For even if you were a smith, and made an ill use of the hammer, you would have forgotten the smith; and if you have forgotten the brother, and are become, instead of a brother, an enemy, do you think you have made no change of one thing for another? If, instead of a man, a gentle social creature, you are become a wild beast, mischievous, insidious, biting,

have you lost nothing? Or must you lose money, in order to suffer damage; and is there no other thing the loss of which damages a man? If you lost your skill in grammar, or in music, would you think the loss of these a damage? And if you part with honour, decency, and gentleness, do you think that no matter? Yet the first are lost by some cause external to yourself, the last by your own fault. There is no shame either in not having or in losing the one; but either not to have or to lose the other, is equally shameful and unhappy.

**94. LETTER-WRITING.** — You say that you have written three letters. I have received them all. Nothing could be more welcome, and, than this last, nothing more elegant. For I consider that, in writing Latin, excellence consists rather in conciseness than prolixity. In this accomplishment I hope to attain at some time to proficiency. You indeed have already attained it. For, though you only wrote three lines, you left nothing unsaid. — *Rimini, March 14.*

**95. CAUTION IN SERVING THE GREAT.** — Although I persuade thee to associate thyself with thy betters, or at least with thy peers, yet remember always that thou venture not thy estate with any of those great ones that shall attempt unlawful things; for such men labour for themselves, not for thee; thou shalt be sure to share with them in the danger, but not in the honour; and to venture a sure estate in present, in hope of a better in future, is mere madness; and great men forget such as have done them service, when they have obtained what they would, and will rather hate thee for saying thou hast been a means of their advancement than acknowledge it. — *Raleigh.*

**96. AN EXCELLENT LAW.** — Admirable is the law of Geneva, which excludes from the magistracy, and even from admittance into the great council, the children of those who have lived or died insolvent, unless they have discharged their fathers' debts. It has this effect: it causes a con-

fidence to be placed in the merchants, in the magistrates, and in the city itself: so that the credit of the individual has all the weight of public credit. — *Montesquieu*.

**97. GRADATION OF WEALTH.** — If there were not many richer than himself, the habitation of the poor man would be a rude and cheerless hut, pervious to every wintry blast, and barely a shelter from the scorching heat of the summer's sun; his raiment would be the rough and ungainly skin of the last savage animal that fell beneath the weight of his rugged club, or that happened to be pierced by the sharpened flint which pointed the end of his mis-shapen spear; his beverage would be the running brook, and sometimes the stagnant pool; his only certain food would be the wild berry of the thicket; his feast would be a gluttonous riot on the produce of a fortunate chase.

**98. PURSUIT OF LITERATURE.** — Though the narrowness of my means appeared to make it necessary that I should look far into the future, I cannot be unlike myself. After God, everything to me consists in the pursuits of literature, of which pursuits also I will endeavour to make him the end. You will say that a man in poverty can do nothing of importance. True. But I, though contented with a little, have never imagined that that little could fail me; and this hope has never yet deceived me. — *Girgenti*, July 8.

**99. EXPLOIT OF CASSIUS SCÆVA.** — *Cassius Scæva*, in the battle of *Dyrrhachium*, after he had an eye shot out by an arrow, his shoulder wounded with one javelin, his thigh run through with another, and had received a hundred and thirty darts on his shield, called out to the enemy as if he would surrender himself. Upon this, two of them came up to him; and he gave one such a stroke upon the shoulder with his sword, that the arm dropped off; the other he wounded in the face, and made him retire. His comrades then came to his assistance, and his life was saved.

**100. EADBURGA.** — *Bertric* being dead, the queen could

remain no longer among the West Saxons, but sailed beyond the sea with immense treasures, and went to the court of the great and famous Charles, king of the Franks. As she stood before the throne, and offered him money, Charles said to her, Choose, Eadburga, between me and my son who stands here with me. She replied foolishly and without deliberation, If I am to have my choice, I choose your son, because he is younger than you : at which Charles smiled and answered, If you had chosen me, you would have had my son ; but as you have chosen him, you shall not have either of us. — *Old Chronicle*.

**101. CONQUEST OF NATURE.**—Our trumpet doth not summon and encourage men to tear and rend one another with contradictions, and, in a civil rage, to bear arms and wage war against themselves ; but rather that, a peace concluded between them, they may, with joint forces, direct their strength against Nature herself, and take her high towers, and dismantle her fortified holds, and thus enlarge the borders of man's dominions, so far as Almighty God of his goodness shall permit.—*Bacon*.

**102. CONTENTEDNESS.**—If thou desire not to be poor, desire not to be too rich. He is rich, not that possesses much, but he that covets no more ; and he is poor, not that enjoys little, but he that wants too much : the contented mind wants nothing which it hath not ; the covetous mind wants not only what it hath not, but likewise what it hath.—*Quarles*.

**103. THE ONE THING NEEDFUL.**—When I go to sleep, who knows whether I shall ever wake again ; when I awake, whether I shall sleep again ; when I go abroad, whether I shall come home again ; when I return, whether I shall go abroad again ? It is not at sea only that life and death are within a few inches of one another ; but they are as near everywhere else too, only we do not take so much notice of it. What have we to do with frivolous and captious questions and impertinent niceties ? Let us rather

study how to deliver ourselves from sadness, fear, and the burthen of our secret lusts. Let us pass over our solemn levities, and make haste to a good life, which is a thing that presses.

**104. STUDIES.**—In the restraint of youthful impulses, application to study has a wonderful influence; and moreover the mind, under the gradual and soothing influence of learning, anchored as it were in a quiet haven, understands clearly at last what is just or unjust, what is useful and honourable, together with the comeliness of virtue, the dignity and surpassing nature of wisdom; and from this point models itself by degrees upon the actual standard of virtue and wisdom. Hence there are some who think, that the excellence of any man in literature and learning is a correct measure of his superiority in judgment, modesty, and the rest of the virtues.

**105. GOOD ADVICE.**—I do not pretend, *Æmilius*, to be better acquainted with your affairs than yourself, but since it is your wish, I will tell you in a few words what I think. If there is any one who is partial to your pursuits, and desirous to see them brought to a satisfactory result, that person is myself. If this end is to be gained in Italy alone, I should advise you not to quit it; but if you can do what you are aiming at in France as well as among the Italians, I incline to think you had better go thither, where you will live more agreeably, and die, if it should so happen, more contentedly. — Naples, May 7.

**106. THE DYING WOLF.**—A wolf at the point of death reviewed his past life. I must, said he, acknowledge that I have been wicked, but not the very worst. I have committed many bad actions; that I cannot deny; but I have likewise done much good. Once when a bleating lamb who had strayed from his flock approached so near to me that I could have easily devoured it, I spared it. About the same time I bore with patience the invectives of a sheep, although I had nothing to fear from the dogs.



Yes, replied a fox, I was witness to all this ; I remember well the circumstance ; it took place at the time when you had a bone sticking in your throat, which the crane pulled out for you.

**107. COUNSELS.**—Cicero says: Men are not born for themselves, but for their country, parents, kindred, and friends. Rise when the cock calls ; let not the sun be up before you ; man's life at most is but a span ; why should you live but half your days ? Count your very minutes ; let no time slip you : time is life, which wise men lengthen by a right use of it, from one moment to another. In the morning, think what you have to do ; at night, ask yourself what you have done. Titus used every night to call himself to account for the actions of the past day ; and when he had not done some public good, he said, I have lost a day ; as all the time we spend in anything but our duty is lost. Use study for delight, ornament, and ability ; and labour, if not for food, for physic. God hates the slothful witness, the foolish virgins, and the unprofitable servant. Pamper not your body ; youth wants a bridle, not a spur. Death usually serves us as the trochilus does the crocodile : it goes in at the mouth, and kills. Fulness breeds forgetfulness of God and his works, of men and their miseries. Use no divertisements contrary to law, health, or a good conscience. Let your recreations be decent, becoming your person, place, and calling ; seasonable, obstructing neither duty nor business ; neither too costly, nor scandalous ; used as a liberal exercise, not as a sordid trade. Your estate requires servants, yet keep not too great a train ; many by their footmen have been unhorsed. Parsimony is a great patrimony ; but profuseness leads to an unpitied poverty, worse than death.

**108. POPULATION OF ROME.**—It would be interesting to trace the population of the city from ancient times to the present ; but I am not aware of any authorities being in existence which would enable us to do it. We can form *some estimate as to the numbers in the time of Theodosius,*

as P. Victor states the houses to have been altogether 48,382. From this statement Gibbon estimates the population at 1,200,000. Brotier says 1,128,162. In the fourteenth century it was 33,000; under Leo X. 85,000; and in the middle of the seventeenth century I find it reckoned at 90,000. In 1709 the inhabitants were 138,568, without reckoning the Jews. In 1740 they had increased to 146,080. In 1765 Gibbon states them at 161,899. In 1821 they were estimated at 146,000, without including the Jews. In 1826 the official statement made them 139,847. —*Dr. Burton.*

**109. DUTY OF NOBLES.** — Does not every one understand how far from real nobility are those who, devoted to ease and indolence, appear born for the sole gratification of their stomachs? For where can principle and honour exist in the most profound ignorance? Where, in such a case, is the brightness of virtue? Where is true magnanimity? Where, in short, are the rest of those excellences without which nobility itself can by no means exist? In the old Roman republic it was considered a disgrace for patricians and famous men to be ignorant of letters. Pomponius has handed down to posterity for ever the well-known testimony of Mucius, who on hearing one Sulpicius arguing in a negligent and futile manner on a point of law, said: It is infamous that a patrician of noble birth should be ignorant of the law. Every one remembers too the violent terms in which Tully reproached Verres, and L. Piso, a man of illustrious descent, with their ignorance of letters, as though they had blemished their ancestral nobility with a stain of the foulest character. But this mark of infamy we do not read of as having ever been applied to a plebeian; so that it is evident that the study of the noblest sciences is, by a peculiar right, not so much the business of those in an humble sphere, as of patricians and men of exalted station.

**110. IDLE QUESTIONS.** — He who designs the institution

of human life should not be over-curious of his words. It does not stand with his dignity to be solicitous about sounds and syllables, and to debase the mind of man with small and trivial things, placing wisdom in matters rather difficult than just. Were I not a madman, to sit wrangling about words, and putting nice and impertinent questions, when the enemy has already made a breach, when the town is on fire above my head, and the mine ready to burst that shall blow me into the air?

**111. APOPHTHEGM.**—When Vespasian passed from Jewry to take upon him the empire, he went to Alexandria, where remained two famous philosophers, Apollonius and Euphrates. The emperor heard their discourse, touching matter of state, in the presence of many. And when he was weary of them, he brake off, and in a secret derision, finding their discourses tending to speculation only, and not to practice, said: Oh that I might govern wise men, and wise men govern me! — *Bacon*.

**112. MOTIVES TO KINDNESS.**—What shall I do, you will say, to know whether a man will be grateful or no? I will follow probabilities, and hope the best. He that sows is not sure to reap; nor the seaman to reach his port, nor the soldier to win the field. He that weds is not sure his wife shall be honest, or his children dutiful. But shall we, therefore, neither sow, sail, bear arms, nor marry? Nay, if I knew a man to be incurably thankless, I would yet be so kind as to show him the way, or let him light his candle at mine, or draw water from my well, which may stand him perhaps in great stead, and yet not be reckoned a benefit of mine, for I do it carelessly, and not for his sake, but my own; as an office of humanity, without choice or kindness.

**113. BOOKS IMMORTALISE.**—In books we find the dead as it were living; in books we foresee things to come; in books warlike affairs are methodised; the rights of peace proceed from books. All things are corrupted and decay with time.

Saturn never ceases to devour those whom he generates, in-  
somuch that the glory of the world would be lost in oblivion  
if God had not provided mortals with a remedy in books.  
Alexander the ruler of the world, Julius the invader of the  
world and of the city, the first who in unity of person  
assumed the empire in arms and arts; the faithful Fabricius,  
the rigid Cato, would at this day have been without a me-  
morial, if the aid of books had failed them. Towers are  
razed to the earth, cities overthrown, triumphal arches  
mouldered to dust; nor can the king or pope be found upon  
whom the privilege of a lasting name can be conferred more  
easily than by books. A book made, renders succession to  
the author; for as long as the book exists, the author,  
remaining immortal, cannot perish.—*De Bury.*

**114. PLINY'S ADVICE TO HISPULLA.**—The advice of the  
younger Pliny to Cornelia Hispulla, a noble widow, on se-  
lecting a teacher of oratory for her son, is worth remembèr-  
ing. For when she offered to his notice one Julius Genitor,  
a man as remarkable for his probity and worth as for  
his eloquence, he answered: Yes, trust your son to this man,  
if the gods permit,—a man from whom he will first learn his  
moral duty, and then eloquence, which cannot be learned  
without the first. Here was wisdom indeed, and words worthy  
even of a Christian.

**115. DRONES IN THE HIVE.**—There is a great number of  
noblemen among you that are themselves as idle as drones;  
that subsist on other men's labour, on the labour of their  
tenants, whom, to raise their revenues, they pare to the  
quick. This, indeed, is the only instance of their frugality,  
for in all other things they are prodigal even to beggaring  
of themselves. But, besides this, they carry about with  
them a great number of idle fellows, who never learned any  
art by which they might gain their living; and these, as soon  
as either their lord dies, or they themselves fall sick,  
are turned out of doors, for your lords are readier to feed  
idle people than to take care of the sick; and often the heir

is not able to keep together so great a family as his predecessor did.— *Sir T. More.*

**116. THE SLAVE OF DOMITIUS.**—Cæsar besieged Corfinium, and Domitius was shut up in the same, who commanded a slave of his, that was practised in physic, to give him poison. And perceiving that by all means he sought occasion not to do it: Why delayest thou, saith he, as if all this were in thy power? Armed, I entreat thee to yield me death. Hereupon, his slave promised to perform it, and gave him a harmless potion to drink up; wherewith Domitius being laid asleep, the slave came unto his son, and said: Command me to be kept in sure hold, till by the event thou understandest whether I have given thy father poison or no. Domitius lived, and was saved by Cæsar; but yet his bondman had saved him first.

**117. THE PHILOSOPHER'S RULE.**—What is the subject that falls under our inquiry? Pleasure. Bring it to the rule. Throw it into the scale. Must good be something in which it is fit to confide? Yes. Is it fit to trust to anything unsteady? No. Is pleasure then a steady thing? No. Take it then, and throw it out of the scale, and drive it far distant from the place of good things. But, if you are not quick-sighted, and one balance is insufficient, bring another. Is it fit to be elated by good? Yes. Is it fit, then, to be elated by a present pleasure? See that you do not say it is, otherwise I shall not think you so much as worthy to use a scale. Thus are things judged and weighed, when we have the rules ready. This is the part of philosophy, to examine and fix the rules; and to make use of them, when they are known, is the business of a wise and good man.

**118. TIBERIUS.**—Augustus died at Nola in Campania, in the fourteenth year of Christ and the seventy-sixth of his age, having held the empire alone, from the death of Antony, three-and-forty years; a wise prince, and necessary *for those times.* He was succeeded by Tiberius, an emperor

of savage disposition, and addicted to all kinds of debauchery; the son of Livia by her first husband Nero. He concealed his vices at the beginning of his reign with wonderful art, from fear of his brother's son, Germanicus, who had gained a great reputation by his virtues and exploits in war; and whom he therefore regarded with a jealous eye, as fitter for the empire than himself. He removed him from Germany, where he had been very successful against the enemy, into the East, to fight against the Parthians, in the year of the city 769; having at the same time sent Cn. Piso into Syria, between whom and Germanicus a mortal feud existed. Wherefore Germanicus died, not without suspicion of having been poisoned by Piso, who, being prosecuted thereupon at Rome by Agrippina, wife of Germanicus, anticipated his sentence by suicide.

**119. COUNSELS.**—Take heed and beware of covetousness. Let not parsimony withhold from works of mercy. Proportion your charity to others' necessities and your own ability; and, where the object is doubtful, rather relieve a drone than let a bee perish. It is one of the characters of a Christian to dispense liberally, and enjoy abstinently, the goods he knows he may lose and must leave. The many things a man cannot well do for himself, speak his need of a faithful friend, who, the wise son of Sirach says, is the medicine of life. The mind never unbends itself so agreeably as in the conversation of a well-chosen friend, to whom we may impart griefs, joys, fears, hopes, suspicions, counsels, with this advantage, that such discovery improves happiness and abates misery, by doubling our joy and dividing our grief.

**120. EXCUSE FOR INTERMITTED CORRESPONDENCE.**—If at times there shall be rather a long interval between my letters, as is the case now, and often will be, I beg you not to find fault with me for it, but to attribute it not so much to negligence or forgetfulness, as to press of business. For I have not so much time left for writing as you think; and, besides,

I am not anxious to change the routine of my employments. Every day, too, something turns up to prevent me from writing answers to your letters as promptly as I could wish.—Spezia, Aug. 1.

**121. RECREATION.**—Recreation is intended to the mind as whetting is to the scythe,—to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow and his steed starve: as, contrarily, he that always toils and never recreates, is ever mowing, and never whetting, labouring much to little purpose. As good no scythe as no edge. Then only doth the work go forward, when the scythe is so seasonably and moderately whetted that it may cut, and so cuts that it may have the help of sharpening.—*Bishop Hall.*

**122. HANNO.**—Hanno the Carthaginian was sent commissioner by the state, after the second Carthaginian war, to supplicate for peace, and in the end obtained it: yet one of the sharper senators said: You have often broken with us the peaces whereunto you have been sworn; I pray by what god will you swear? Hanno answered: By the same gods that have punished the former perjury so severely.—*Bacon.*

**123. THE POST OF LIFE TO BE MAINTAINED.**—When you have had enough to-day, you sit weeping about to-morrow, how you shall get food. Why, if you have it, wretch, you will have it; if not, you will go out of life. The door is open, why do you lament? What room doth there remain for tears? What occasion for flattery? Why should any one person envy another? Why should he be struck with awful admiration of those who have great possessions or are placed in high rank, for what will they do to us? The things which they can do, we do not regard. The things which we are concerned about, they cannot do. Who then, after all, shall command a person thus disposed? How was Socrates affected by these things? As it became one per-

suaded that he was a relation of the gods? If you should tell me, says he to his judges, We will acquit you upon condition that you shall no longer discourse in the manner you have hitherto done, nor make any disturbance either among our young or our old people, I should answer, You are ridiculous in thinking that if your general had placed me in any post I ought to maintain and defend it, and choose to die a thousand times rather than desert it; but that if God hath assigned me any station or method of life, I ought to desert that for you.

**124. COUNSELS.**— Refuse not to be informed; good counsel breaks no man's head. Horace laughs at those who are ashamed to learn, and not ashamed to be ignorant. Plato says: There is no greater poverty than for a man to want wisdom to govern himself. And Solomon brands those for fools that despise instruction. What avails the faculty of reason without the exercise of it? Where an obstinate I will is the preface, I would I had not is generally the conclusion. There is not anything more generally desired than liberty, and scarce anything more universally abused. Let not felicity eat up circumspection; who remits his care, will perish by his neglect. Youth ought to be employed in qualifying for the service of the commonwealth, not wasted in idleness and pleasure. Idleness has an absolute sway over our sentiments and our interests; sloth suppresses our most vigorous pursuits, controls our most peremptory resolutions, and brings us to want and beggary. By idleness Carthage was overcome, and Rome ruined. Look not upon worldly pleasures at their approach, but at their farewell; and you will find that they are mean, servile, transitory, tiresome, sickly, and scarce outlive the tasting; yet condemn their over-eager pursuers to infinite cares, troubles, and inconveniences. Mistrust your own opinion; fear the issue of advice consonant to your desires. Flatterers, like Actæon's hounds, will destroy their master.

**125. REFORM.**— The fountain must either be stopped up



or dried, if you would exhaust the streams of sectaries which overflow nearly the whole land. If, moreover, there be any one who still feigns ignorance of the source of the evils which have burst upon us, I will point to that source. Our own most corrupt manners and our extreme negligence have brought this plague upon us. Let us then alter for the better those things which have been deteriorated ; let us guide our moral conduct by the ancient rule and discipline. When this is done, and the cause of the complaint in fact cut off, these false notions will not be long in withering away.—Bolsena, April 6.

**126. HELVIDIUS AND VESPASIAN.**—This Priscus Helvidius saw, and acted accordingly ; for when Vespasian sent to forbid his going to the senate, he answered : It is in your power to prevent my continuing a senator, but while I am one I must go. Well then, at least be silent there. Do not ask my opinion, and I will be silent. But I must ask it. And I must speak what appears to me to be right. But if you do, I will put you to death. Did I ever tell you that I was immortal ? You will do your part, and I mine ; it is yours to kill, and mine to die intrepid ; yours to banish me, and mine to depart untroubled.

**127. TERRITORIAL SYSTEM OF LYCURGUS.**—Lycurgus made nine thousand lots for the territory of Sparta, which he distributed among as many citizens, and thirty thousand for the rest of the inhabitants of Laconia. But some say he only made six thousand shares for the city, and that Polydorus added three thousand afterwards ; others, that Polydorus doubled the number appointed by Lycurgus, which were only four thousand five hundred : each lot was capable of producing (one year with another) seventy bushels of grain for each man, and twelve for each woman, besides a quantity of wine and oil in proportion. Such provision they thought sufficient for health and a good habit of body, and they wanted nothing more. A story goes of this legislator, that some time after returning from a journey through

the fields just reaped, and seeing the shocks standing parallel, he smiled, and said to some that were by, How like is Laconia to an estate newly divided among many brothers!

**128. LEARNING A CONSOLATION.**—The means of calming sorrow, says he, were explained in yesterday's discourse, and in the treatise on Consolation which I wrote when overwhelmed (for at that time I was not wise) by grief and sorrow. And although Chrysippus forbids us to apply any remedy to recent swellings, as it were, of the mind, I made a point of doing so, and applied the force of nature, that the greatness of the sorrow might the sooner yield to the greatness of the remedy. Glorious effect of learning, that was able if not to heal, at least to soothe, the most rankling wound that ever pierced a father's breast.

**129. SURETYSHIP.**—Amongst all other things of the world, take care of thy estate, which thou shalt ever preserve if thou observe three things: first, that thou know what thou hast, what everything is worth that thou hast, and to see thou art not wasted by thy servants and officers. The second is, that thou never spend anything before thou have it; for borrowing is the canker and death of every man's estate. The third is, that thou suffer not thyself to be wounded for other men's faults, and scourged for others' offences; which is the being surety for another; for thereby millions of men have been beggared and destroyed, paying the reckoning of other men's riots, and the charge of other men's folly and prodigality. If thou must smart, smart for thine own sins, and above all things be not made an ass to bear the burdens of other men. If any desire thee to be his surety, give him a part of what thou hast to spare; if he press thee farther, he is not thy friend at all, for friendship rather chooseth harm to itself than offereth it.—*Lord Burleigh.*

**130. DILIGENCE.**—In your business I have acted and still am acting diligently. If you wish to know what progress I have made, I answer, None at present; but I have not abandoned all hope. Yet one would hardly believe, how

hard it is to squeeze money out of such men. How the matter will end I know not. No effort is wanting on my part to accomplish the business satisfactorily and with all possible speed.—Genoa, Sept. 12.

**131. PICTURE OF MAN.**—An infant comes into the world in a helpless state, and incapable of the exercise of reason. He gradually improves; his reasoning powers expand as his body grows. His first step is to the vivacity of childhood; his second, to the ardour of youth; his third, to the wisdom of manhood. Here he remains stationary for a time, in the full and vigorous exercise of his rational powers. He then begins to feel himself infirm and inactive; diseases impair his frame, the eye waxes dim, the ear becomes deaf. The enjoyments of life, society, books, all now lose their relish; he bends towards the ground, whence he was taken; his feet can no longer sustain their tottering load; he sinks upon his couch, and dies. He is buried, and the body is gradually resolved into its original dust.—And shall this body live again? Nature answers, No. But in the Gospel an animating voice exclaims: I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live!

**132. LATIN POETRY.**—Poetry contains the sap and vital current of the purer Latinity; it contains the more elegant beauties of speech, it contains the vigour and dignity of manly eloquence. In the poets there is no lack of words brilliant enough, or of sentiments grave enough, to exalt the tenor of a speech. There is no lack of pleasant jests, humour, and witticism, by which discourse may at times be seasoned. There is contained in them all the beauty and grace of the ancient and uncorrupted language, a kind of wealth by which dialogues, letters, and other kinds of writing, are greatly enhanced in value.

**133. THE DANCING BEAR.**—A bear which was caught when young, and had learned the art of dancing very well, fled secretly away, and came to his companions in the wood,

who received him with great joy. The bear then related what he had experienced, and how he had been treated in the foreign country ; and as he was speaking of the art of dancing, and was extolling his proficiency, he began to dance the Polonaise. His companions when they observed it, admired his agility, and the suppleness of his limbs. They endeavoured to do the same ; but instead of doing like him, they could not so much as keep themselves upright, and many of them fell lengthways to the ground. At last they despised his art, which he endeavoured to show more and more. Go away, said they to him, you who will appear more expert than we are. He was thus obliged to depart from them, and to betake himself into the town again.

**134. THE PRACTICABLE.**—Those things that are not practicable are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has judged good for us, that he has not given us the means to accomplish, both in the natural and the moral world. If we cry, like children, for the moon, like children we must cry on.—*Burke.*

**135. CÆSAR AND CATO.**—Immediately after his marriage Pompey filled the forum with armed men, and got the laws enacted, which Cæsar had proposed merely to ingratiate himself with the people. At the same time the government of Gaul, both on this and the other side of the Alps, was decreed to Cæsar for five years ; to which was added Illyricum, with four legions. As Cato spoke against these regulations, Cæsar ordered him to be taken into custody, imagining he would appeal to the tribunes. But when he saw him going to prison without speaking one word, and observed that it not only gave the nobility great uneasiness, but that the people, out of reverence for Cato's virtue, followed him in melancholy silence, he whispered one of the tribunes to take him out of the lictors' hands.

**136. STUDIES OF THE AGED.**—The greatest vice that sages observe in us is that our desires incessantly grow young again. We are always beginning again to live. Our studies and desires should sometimes be sensible of old age: we have one foot in the grave, and yet our appetites and pursuits spring up every day. If we must study, let us follow that study which is suitable to our present condition, that we may be able to answer as he did, who being asked to what end he studied in his decrepit age, answered: That I may go the better off the stage, and at greater ease.—*Montaigne.*

**137. ACKNOWLEDGMENT OF OBLIGATION.**—Be assured, then, that I am as much bound to you by the good will which you so openly displayed in the business of Malfi, as by the actual benefits of many persons: nay, even more so. For it was no fault of yours, that I did not pass the rest of my life in good circumstances, great expectations, and in the house of one of the best of princes. But now hear the reasons for my not going where you asked me.—Palermo, July 2.

**138. ALEXANDER AND HEPHÆSTION.**—With what a free hand Alexander showered his gifts upon his friends, and those who attended on his person, appears from one of the letters of Olympias. You do well, said she, in serving your friends, and it is right to act nobly; but by making them all equal to kings, in proportion as you put it in their power to make friends, you deprive yourself of the privilege. Olympias often wrote to him in that manner; but he kept all her letters secret, except one, which Hephæstion happened to cast his eye upon, when he went, according to custom, to read over the king's shoulder. Alexander did not hinder him from reading; only, when he had done, he took his signet from his finger and put it to his mouth.

**139. THE BRAVE LIVES ON.**—If misfortunes have befallen you by your own misconduct, live, and be wiser for the future. If they have befallen you by the fault of

others, live; you have nothing wherewith to reproach yourself. If your character be unjustly attacked, live; time will remove the aspersion. If you have spiteful enemies, live, and disappoint their malevolence. If you have kind and faithful friends and kindred, live, to bless and protect them. If you hope for immortality, live, and prepare to enjoy it.

**140. SPARTAN MEALS.**—There were fifteen persons to a table, or a few more or less. Each of them was obliged to bring in monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and a little money to buy flesh and fish. If any of them happened to offer a sacrifice of first fruits, or to kill venison, he sent a part of it to the public table: for after a sacrifice or hunting, he was at liberty to sup at home; but the rest were to appear at the usual place. For a long time thus eating in common was observed with great exactness; so that when king Agis returned from a successful expedition against the Athenians, and, desiring to sup with his wife, requested to have his portion at home, the polemarchs refused to send it; nay, when, through resentment, he neglected, the day after, to offer the sacrifice usual on occasion of victory, they set a fine upon him.

**141. BOUNTY.**—Inconsiderate bounty is the most shameful of losses. I will choose a man of integrity, sincere, grateful, temperate, well-natured, neither covetous nor sordid, and when I have obliged such a man, though not worth a groat in the world, I have gained my end. If we give only to receive, we lose the best objects of charity, the absent, the sick, the captive, and the needy. When we oblige those who can never pay us in kind, as a stranger on his last farewell, or a poor person on his deathbed, we make heaven our debtor, and rejoice in the conscience even of a fruitless kindness.

**142. SAYING OF ARISTIPPUS.**—Many fathers there are that so love their money, and hate their children, that, lest

it should cost them more than they are willing to spare to hire a good schoolmaster for them, they rather choose such persons to instruct their children as are of no worth, thereby beating down the market, that they may purchase a cheap ignorance. It was therefore a witty and handsome jeer which Aristippus bestowed on a sottish father, by whom being asked what he would take to teach his child, he answered, A thousand drachms ; whereupon the other crying out, O Hercules, how much out of the way you ask ; I can buy a slave at that rate. Do so, said the philosopher, and thou shalt have a pair.

**143. POSTHUMOUS FAME OF THE GOOD.** — Virtue cannot lie hid ; for the time will come that shall raise it again even after it is buried, and deliver it from the malignity of the age that oppressed it. Immortal glory is its shadow, and keeps it company whether we will or no ; but sometimes the shadow goes before the substance, and otherwhiles it follows it : and the later it comes, the longer it is, when envy itself shall have given way to it. It was a long time that Democritus was taken for a madman, and before Socrates had any esteem in the world. How long was it before Cato was understood ? Nay, he was affronted, contemned, and rejected, and people never knew his value till they had lost him. Others there were whom the world took no notice of till they were dead ; as Epicurus and Metrodorus, who were all but unknown even in the place where they lived.

**144. LYING A COWARDLY VICE.** — To tell a man he lies, though but in jest, is an affront that nothing but blood can expiate. The reason perhaps may be, because no other vice implies a want of courage so much as the making of a lie ; and therefore telling a man he lies, is touching him in the most sensible part of honour, and indirectly calling him a coward. I cannot omit under this head what Herodotus tells us of the ancient Persians, That from the age of five years to twenty, they instruct their sons only in three things,

— to manage the horse, to make use of the bow, and to speak truth. — *Addison*.

**145. EMULATION ENCOURAGED.** — This is not my reason for writing to you, because I think that you would yield in your desire for this end to me or any one else. But as in a race the spectators, though their favourites are going much the fastest, still encourage them by clapping their hands and shouting, so I in your case, though well assured of your ardent ambition for objects of the highest order, still when I can do nothing better, in a sort of overflowing of love, encourage you still more and more towards the obtaining of the objects of your pursuit. — *Trent, July 23.*

**146. ADAPTATION IN ANIMALS.** — All these parts of the body were made for the use of the soul, that sentient and intelligent principle which animates the body, and of which the body is merely the organ ; and on this account the component parts of animals differ according to the nature of this principle : for some animals are bold and fierce, others are timid and gentle ; some are gregarious and co-operate for their mutual sustenance and defence ; others are solitary and avoid the society of their fellows ; but all have a form or body accommodated to their natural dispositions and habits. Thus the lion has powerful fangs and claws ; the hare has swiftness of foot, but in other points is defenceless. And the fitness of this arrangement is obvious ; for those weapons with which the lion is furnished are as appropriate to his nature, as they would be useless to the timid hare ; whose safety depending entirely on flight, requires that swiftness of foot for which she is remarkable.

**147. PERMISSION TO KILL A THIEF.** — The law of the twelve tables allowed people to kill a night-thief as well as a day-thief, if upon being pursued he attempted to make a defence ; but it required that the person who killed the thief should cry out and call his fellow-citizens. This is what those laws which permit people to do justice to themselves ought always to require. It is the cry of



innocence which in the very moment of action calls in witnesses, and appeals to judges. The people ought to take cognisance of the action, and at the very instant of its being done; an instant when everything speaks, the air, the countenance, the passions, silence; and when every word either condemns or absolves. A law which may become so contrary to the security and liberty of the citizens, ought to be executed in their presence.—*Montesquieu*.

**148. HUMAN WISDOM.**—Wisdom gives laws to life, and tells us that it is not enough to know God, unless we obey him. She looks on all accidents as the acts of Providence; sets a true value on things, delivers us from false opinions, and condemns all pleasures that are attended with repentance. She allows nothing to be good, that will not be so for ever; no man to be happy, but one who needs no other happiness than what he has within himself; no man to be great or powerful, that is not master of himself.

**149. APPLICATION NECESSARY FOR SCHOLARSHIP.**—The ancients knew well enough, for they were most prudent men, that the rewards of erudition and learning are not by any means procurable by ordinary toil. They knew that what every one said of philosophy was equally applicable to the study of letters, namely, that the whole man was required. Hence Cicero, a man doubtless made for eloquence and learning, on diligent inquiry why, when the rewards and glory of eloquence were so great, so few were found to excel in its profession, rightly assigned as the chief reason, that such a study claimed for itself all the mind and all the attention. We must give up, says he, every pleasure, every desire of amusement, sport, jest, and banqueting; we must abandon the discourse of almost all our friends.

**150. EXAMPLE OF HELVIDIUS.**—What good, then, did Priscus do, who was but a single person? Why, what good does the purple do the garment? What but the being a shining character in himself, and setting a good example to others? Another, perhaps, if in such circum-

stances Cæsar had forbidden his going to the senate, would have answered, I am obliged to you for excusing me. But such a one he would not have forbidden to go, well knowing that he would sit like a statue; or, if he spoke, he would say what he knew to be agreeable to Cæsar, and would overdo it by adding still more. .

**151. SELF-OBLIGATION.**—There are many cases in which a man speaks of himself as of another. As for example: I may thank myself for this; I am angry with myself; I hate myself for that. And this way of speaking has raised a question among the Stoics, whether or no a man may give or return a benefit to himself. For, they say, if I may hurt myself, I may oblige myself: and that which were a benefit to another, why is it not so to myself? And why am I not as criminal in being ungrateful to myself, as to another person? The case is the same in flattery and some other faults; as, on the other hand, it is highly creditable for a man to command himself.

**152. REQUEST.**—If you have any medals or coins on which mention is made of the Roman Laws, I shall feel obliged if you would lend them to me, and posterity, too, shall perhaps hear from my pen the story of your kindness. I think I once read some tables at Rome, but I neither copied them, not thinking them then of much importance, though now I should value nothing more, nor do I remember exactly where, or in whose house, I perused them. Hence I have recourse to you, a living cabinet of everything antique, yet a cabinet of such a kind as to stand open to your friends, that is to good men, and very proud I am to think that you are willing to enrol me among that class.—  
Messina, Sept. 3.

**153. MORALITY OF THE GOSPEL.**—There is the less reason for the heathens to oppose the Christian religion, because all the parts of it are so agreeable to the rules of virtue, that by their own light they do in a manner convince the mind; insomuch that there have not been wanting

some amongst the heathen, who said those things singly which in our religion are all put together. For instance, that religion does not consist in ceremonies, but in the mind; that he who has it in his heart to do evil is an evil-doer; that we ought not to return an injury; that a husband ought to have but one wife; that the bands of matrimony ought not to be dissolved; that it is every man's duty to do good to another, especially to him that is in want; that as much as possible men ought to abstain from swearing; that in meat and clothes they ought to be content with what is necessary to supply nature.

**154. REQUEST.** — I ask of you two things only: first, that you will not suppose that I was prevented from coming to you now by anger or pride, but by very good reasons: secondly, that you will convince the bishop Cornelius of the same thing. Indeed, to him I consider myself as much indebted for his expression of regard, as if he had loaded me with every kind of benefit. — Strasburg, Oct. 16.

**155. CRUEL LAW.** — Cæcilius, in Aulius Gellius, speaking of the law of the twelve tables, which permitted the creditor to cut the insolvent debtor into pieces, justifies it even by its cruelty, which hindered people from borrowing beyond their abilities. Shall then the cruellest laws be the best? Shall goodness consist in success, and all the relations of things be destroyed? — *Montesquieu*.

**156. THE WISE MAN.** — There is no condition of life which excludes a wise man from discharging his duty. If his fortune be good, he will temper it; if bad, he will master it; if he has great estates, he will exercise his virtues in abundance; if none, in poverty; if he cannot do it in his country, he will do it in exile; if he has no command, he will do the office of a common soldier. Some men have the skill of subduing the fiercest of wild beasts; they will make a lion embrace his keeper, a tiger kiss him, an elephant kneel to him. This is the case of the wise man in the worst

difficulties: be they never so terrible in themselves, when they once reach him they are perfectly tame.

**157. WISDOM AND VIRTUE.**—If it be true that the understanding and the will are the two eminent faculties of the reasonable soul, it follows necessarily that wisdom and virtue, which are the best improvement of those two faculties, must be the perfection also of our reasonable being, and, therefore, the undeniable foundation of a happy life. There is not any duty to which Providence has not annexed a blessing; not any institution of Heaven, which even in this life we may not be the better for; not any temptation, either of fortune or of appetite, that is not subject to our reason; not any passion or affliction, for which virtue has not provided a remedy. So that it is our own fault, if we, either fear or hope for anything terrestrial; and these two affections are at the root of all our miseries.

**158. LORENZO DI MEDICI.**—What, says he, can be more desirable to a well-regulated mind, than the enjoyment of leisure with dignity? This is what all good men wish to obtain, but which great men alone accomplish. In the midst of public affairs, we may indeed be allowed to look forward to a day of rest, but no rest should totally exclude us from an attention to the concerns of our country. I cannot deny that the path which it has been my lot to tread has been arduous and rugged, full of dangers, and beset with treachery; but I console myself in having contributed to the welfare of my country, the prosperity of which may now rival that of any other state, however flourishing. Nor have I been inattentive to the interests and advancement of my own family, having always proposed to my imitation the example of my grandfather Cosmo, who watched over his public and private concerns with equal vigilance. Having now obtained the object of my cares, I trust I may be allowed to enjoy the sweets of leisure, to share the reputation of my fellow-citizens, and to exult in the glory of my native place.—*Roscoe.*

**159. INGRATITUDE.** — As there are no laws extant against ingratitude, so it is utterly impossible to contrive any that in all circumstances shall reach it. If it were actionable, there would not be courts enough in the whole world to try the causes in. There can be no setting a day for the requiting of benefits, as for the payment of money, nor any estimate upon the benefits themselves; but the whole matter rests in the conscience of both parties; and then there are so many degrees of it, that the same rule will never serve all.

**160. IGNORANCE OF EVIL NOT VIRTUE.** — That men were generally better before they were corrupted than after, I make no doubt; and I am apt to believe that they were both stronger and hardier too, but their wits were not yet come to maturity; for nature does not give virtue, and it is a kind of art to become good. They had not as yet torn up the bowels of the earth for gold, silver, or precious stones: and so far were they from killing any men, as we do, for a spectacle, that they were not as yet come to do so, either in fear or anger: nay, they spared the very fishes. But, after all, they were innocent, because they were ignorant; and there is a great difference between not knowing how to offend, and not being willing to do so. They had in that rude life certain images and resemblances of virtue, but yet they fell short of virtue itself, which comes only by institution, learning, and study, as it is perfected by practice. It is indeed the end for which we were born; but yet it did not come into the world with us; and in the best of men, before they are instructed, we find rather the matter and the seeds of virtue, than virtue itself.

**161. UBI BENE, IBI PATRIA.** — To live deprived of one's own country is intolerable. Is it so? How comes it then to pass that such numbers of men live out of their countries by choice? Observe how the streets of London and Paris are crowded. Call over those millions by name, and ask one by *one of what country they are*: how many will you find, who

from different parts of the earth come to inhabit these great cities, which afford the largest opportunities and the largest encouragement to both virtue and vice. Some are drawn by ambition, and some are sent by duty ; many resort thither to improve their minds, and many to improve their fortunes ; others bring their beauty, and others their eloquence to market. Remove from hence, and go to the utmost extremities of the East and West ; visit the barbarous nations of Africa, or the inhospitable regions of the North : you will find no climate so bad, no country so savage, as not to have some people who come from abroad and inhabit there by choice.— *Bolingbroke.*

**162. CARE OF MORALS.**—If happily we are born of a good nature ; if a liberal education has formed in us a generous temper and disposition, well-regulated appetites and worthy inclinations, it is well for us, and so indeed we esteem it. But who is there endeavours to give these to himself, or to advance his portion of happiness in this kind ? Who thinks of improving, or so much as of preserving his share, in a world where it must of necessity run so great a hazard, and where we know an honest nature is so easily corrupted ? All other things relating to us are preserved with care, and have some art or economy belonging to them ; this which is nearest related to us, and on which our happiness depends, is alone committed to chance. And temper is the only thing ungoverned, while it governs all the rest.— *Shaftesbury.*

**163. COMPLAINTS OF LIFE.**— Many complaints are made of the misery of life ; and, indeed, it must be confessed that we are subject to calamities, by which the good and bad, the diligent and slothful, the vigilant and heedless, are equally afflicted. But surely, though some indulgence may be allowed to groans extorted by inevitable misery, no man has a right to repine at evils which, against warning, against experience, he deliberately and leisurely brings upon his own head, or to consider himself as debarred from happiness by such obsta-

cles as resolution may break, or dexterity may put aside.—*Johnson.*

**164. MORAL DOCTRINES OF ARISTOTLE.**—The chief good Aristotle defined to be the exercise of virtue in a perfect life. He used also to say, that happiness was a thing made up of three kinds of goods; first, the goods of the soul, which he also calls the principal goods in respect of their power; secondly, the goods of the body, such as health, strength, beauty, and things of that sort; thirdly, external goods, such as wealth, nobility of birth, glory, and things like these. And he taught that virtue was not sufficient of itself to confer happiness, for that it had need besides of the goods of the body, and of external goods; for that a wise man would be miserable if he were surrounded by distress, and poverty, and circumstances of that kind. But, on the other hand, he said, that vice was sufficient of itself to cause unhappiness, even if the goods of the body and the external goods were present in the greatest possible degree. He also asserted that the virtues did not reciprocally follow one another, for that it was possible for a prudent, and just, and impartial man to be incontinent and intemperate; and he said, that the wise man was not destitute of passions, but endowed with moderate passions.

**165. SILENCE.**—There is an ancient relation of a solemn convention of many philosophers before the ambassador of a foreign prince, and how that every one, according to their several abilities, made demonstration of their wisdom, that so the ambassador might have matter of report touching the admired wisdom of the Grecians. But amongst these one there was, as the history goes, that stood still and uttered nothing in the assembly, insomuch as the ambassador, turning to him, should say, And what is your gift, that I may report it? To whom the philosopher: Report, said he, unto your king, that you found one amongst the Grecians that knew how to hold his peace.—*Bacon.*

**166. THEMISTOCLES AND ARISTIDES.**—Themistocles,

having conquered the Persians in a naval fight, said, in an assembly at Athens, that he had a plan in contemplation which would be serviceable to the state, but that it was necessary it should not be made public. He therefore demanded a person to whom he might communicate it, and Aristides was appointed for that purpose. He then told Aristides that the fleet of the Lacedæmonians, which had gone into harbour at Gytheum, might be secretly set on fire, and thus the naval power of the Lacedæmonians be destroyed. Aristides, having heard this, returned to the assembly, and told them that the plan of Themistocles was indeed a useful one, but by no means honourable. The Athenians, judging that to be unprofitable which was not honourable, rejected, on the authority of Aristides, a plan which they had not even heard. We are born for justice; nor is right founded on opinion, but in nature. Cicero observes that justice is the queen of virtues. Let it, then, be a fixed principle with us, that what is dishonourable is never useful.

**167. SECRET ALMS.**—The good we do to a man in want, distress, or reproach, should be known only to him who has the advantage of it, nay, not even to him, if we can handsomely conceal from whence the favour came. Secrecy in many cases is a great part of the kindness. There was a good man had a friend poor and sick, and ashamed to own his condition. He privately conveyed a bag of money under his pillow, that he might seem rather to find than to receive it. Provided I know that I give, no matter for his knowing whence it came who receives it.

**168. SOCRATES AND ARCHELAUS.**—Archelaus, a Macedonian king, invited Socrates to his palace; but the philosopher excused himself, as unwilling to receive greater benefits than he could requite. Perhaps this was not pride in Socrates, but craft; for he was afraid of being forced to accept something which might possibly be unworthy of him. Besides, he was a lover of freedom, and loth to make him-



self a willing slave. The truth is, Archelaus had more need of Socrates than Socrates of Archelaus : he wanted a man to teach him the art of life and death and government ; to read the book of nature to him, and show him the light at noonday : he wanted a man that, when the sun was eclipsed and he had shut himself up in terror and despair, could deliver him from his dismay, and expound the marvel to him ; assuring him, that there was no more in it than only that the moon was brought between the sun and the earth, and all would be well again presently.

**169. VALUE OF TIME.**—There is a story of C. Plinius, that storekeeper of every kind of erudition, whose name will always be spoken by posterity, in which he is said to have reprimanded his nephew severely and vigorously, because he had seen him walking without his litter. You could have avoided, said he, losing three hours. So valuable did these diligent men think even the smallest portion of time, deeming that those moments were altogether lost in which they had made no addition to their stock of wisdom.

**170. THE FOREST HOG.**—The forest hog has broad shoulders, a high crest, and thick bristly mane, which he erects on any alarm. His hinder parts are light and thin. His ears are short and erect, and his colour either black or darkly brindled. He is much fiercer than the common breed, and will turn against an ordinary dog. All these are marks of the wild boar, from whom probably, in part, he derives his pedigree, though his blood may be contaminated with vulgar mixtures. But though he is much more picturesque than the common hog, he is in much less repute among farmers. The lightness of his hind quarters, and the thinness of his flanks, appear to great disadvantage in the ham and the fitch.—*Gilpin.*

**171. ANAXAGORAS.**—Anaxagoras was eminent for his noble birth and for his riches, and still more so for his magnanimity, inasmuch as he gave up all his patrimony to his relations ; and being blamed by them for his neglect

of his estate: Why then, said he, do not you take care of it? And at last he abandoned it entirely, and devoted himself to the contemplation of natural philosophy, disregarding politics: so that once, when some one said to him, You have no affection for your country: Be silent, said he; I have the greatest affection for my country, pointing up to heaven. It is said, that at the time of the passage of the Hellespont by Xerxes he was twenty years old, and that he lived to the age of seventy-two. But Apollodorus in his chronicles says that he flourished in the seventieth Olympiad, and that he died in the first year of the seventy-eighth. He began to study philosophy at Athens in the archonship of Callias, being twenty years of age, as Demetrius Phalereus tells us in his Catalogue of the Archons, and they say that he remained at Athens thirty years.

**172. SELF-PRAISE.**—I am very sensible how much nobler it is to place the reward of virtue in the silent approbation of one's own breast, than in the applause of the world. Glory ought to be the consequence, not the motive of our actions; and though fame should sometimes happen not to attend the worthy deed, yet it is by no means the less amiable for having missed the applause it deserved. But the world is apt to suspect that those who celebrate their own generous acts do not extol them because they performed them, but performed them that they might have the pleasure of extolling them. Thus the splendour of an action which would have shone out in full lustre if related by another, vanishes and dies away when it becomes the subject of your own applause. Such is the disposition of mankind, if they cannot blast the action, they will censure the vanity; and whether you do what does not deserve to be taken notice of, or take notice yourself of what you do, either way you incur reproach.—Verona, April 19.

**173. PATRONAGE.**—There was once a season in which

the earth was so parched up with heat, that it seemed as if Phœbus had again relinquished the reins to Phaeton : every well and every spring was dry. Brooks and streams, nay even the most celebrated rivers, might be crossed without a bridge. In these times lived a shepherd, I know not whether to call him rich, or encumbered, with herds and flocks, who having long sought for water in vain, turned his prayers towards that Being who never deserts those who trusts in him ; and by divine favour he was instructed that at the bottom of a certain valley he would find the welcome aid. He immediately departed with his wife, his children, and all his cattle ; and, according to his expectations, found the spring. The well was not, however, very deep ; and having only a small vessel to dispense the water, he desired his followers not to take it amiss if he secured the first draught for himself. The next, says he, is for my wife, and the third and fourth for my dear children, till all their thirst be quenched. The next must be distributed to such of my friends as have assisted me in opening the well. He then attends to his cattle, taking care to supply those first whose death would occasion him the greatest loss. Under these regulations they passed on, one after another, to drink. At length a poor parrot, which was very much beloved by its master, cried out : Alas ! I am neither one of his relations, nor did I assist in digging the well ; nor am I likely to be of more service to him in future than I have been in times past. Others, I observe, are still behind me ; and even I shall die of thirst, if I cannot elsewhere obtain relief. — *Roseae.*

174. SAYINGS OF ARISTIPPUS. — Once it happened that, when Aristippus was sailing to Corinth, he was overtaken by a violent storm ; and when somebody said, We common men are not afraid, but you philosophers behave like cowards : Very likely, said he, for we have not both of us the same kind of souls at stake. Seeing a man who prided himself on the variety of his learning and accom-

plishments, he said: Those who eat most and take the most exercise, are not in better health, than they who eat just as much as is good for them; and in the same way not those who know a great many things, but they who know what is useful, are valuable men. An orator had pleaded a cause for him and gained it, and asked him afterwards: Now, what good did you ever get from Socrates? This good, said he, that all that you have said in my behalf is true. He gave admirable advice to his daughter Arete, teaching her to despise superfluity. And being asked by some one in what respect his son would be better, if he received a careful education, he replied: If he gets no other good, at all events, when he is at the theatre, he will not be one stone sitting on another.

**175. WHAT ARE WE FIT FOR?**—It is very certain that no man is fit for everything; but it is almost as certain, too, that there is scarce any one man who is not fit for something, which something nature plainly points out to him by giving him a tendency and propriety to it. Every man finds in himself, either from nature or education (for they are hard to distinguish), a particular bent and disposition to some particular character: and his struggling against it is the fruitless and endless labour of Sisyphus. Let him follow and cultivate that vocation; he will succeed in it, and be considerable in one way at least: whereas if he departs from it, he will be inconsiderable, and perhaps ridiculous.—*Chesterfield*.

**176. POWER OF ELOQUENCE.**—Cæsar entertained for Q. Ligarius feelings of the most bitter hatred for having fought with Pompey's faction at Pharsalia, and because he was aware of many other instances in which he had lowered himself. He had therefore set himself resolutely against any reconciliation. But as he had not refused a hearing to Cicero who was about to plead before him for the same Ligarius, he informed his friends that Cicero would not be heard by him with any purpose of forgiveness.

but merely in his official capacity. For what prevents, said he, my hearing Cicero speak in behalf of Ligarius, a man who has long been known as of bad character and my enemy? What followed? Cicero pleaded for Ligarius, but with such eloquence and talent, with such praises of Cæsar's clemency, and such feeling, expression, and entreaty for the accused party, that Cæsar only too willingly pardoned Ligarius, and again received him into favour. Plutarch tells the story more expressly: Cicero, says he, from the commencement of his speech, wrought wonderfully on his feelings, and touched them with so affecting and wonderful a grace that, as the speech went on, Cæsar changed colour frequently, and every one saw that his heart was stirred and inclining towards mercy. At last, on the mention by the orator of the battle of Pharsalia, his mind was so struck that he trembled all over, and let fall some papers which he held in his hand. Thus stormed by entreaties, he acquitted Ligarius.

177. BEES.—He that shall well consider the commonwealth of the bees, how strict they are within the territories of their own hives, how just they are in putting those statutes in execution concerning idle persons and vagabonds, and likewise the employment of day-labourers; what an excellent order there appears between them; how great the obedience is from the inferior to the superior; he will easily confess that the greatest temporal happiness of man, which consists in a good government, whereby he is secured of his person and state, is much more eminently discerned among beasts than amongst men. I will not only insist on the bee, who seems to teach us a platform and precedent of a perfect monarchy: it is long since agreed and concluded in philosophy, that such disorder, such difference and disagreement, such hate and enmity, as is between man and man, cannot be found in the rest of the creatures, unless it be in beasts of a *different* kind, and in the deserts and wildernesses where

ravenous creatures do together inhabit. Such is the providence and government of nature, that they live as peaceably as we do in our best-walled fortresses and towns : the city gates, though shut, yet sometimes threaten as dangerous home-bred conspiracies, as they do secure us from outward foreign invasions. — *Goodman*.

**178. PLANE TREE.** — Pliny mentions a plane tree, which flourished in Lycia during the reigns of the Roman Cæsars, and had attained an unusual size. From a vast stem it divided in several huge arms, every one of which had the consequence of a large tree; and at a distance the whole together exhibited the appearance of a grove. Its branches still flourished while its trunk decayed. This, in process of time, mouldered away into an immense cave, at least eighty feet in circumference; around the sides of which were placed seats of pumice, cushioned softly with moss. Lucinus Mutianus, governor of Lycia, has left it on record that himself and eighteen persons could commodiously dine in this tree; he frequently enjoyed the company of his friends there, and used to say it was a great luxury to dine on its trunk on a hot summer's day, and to hear a heavy shower of rain descending through the several stages of its leaves. — *Gilpin*.

**179. SIR PHILIP SIDNEY.** — Sir Philip Sidney had an equal temperament of Mars and Mercury, valour and learning, to as high a pitch as nature and art could frame, and fortune improve him; so dexterous, that he seemed born for everything he went about. His representations of virtue and vice were not more lively in his books than in his life; his fancy was not above his virtue; his humours, counsels, and actions were renowned in the romancer, and heroic in the statesman; his soul was as large as his parents', the modesty of the mother allaying the activity of the father; a man so sweetly, so familiarly stayed, so prettily serious, he was above his years. Wisdom gained by travel, experience gained from observations,

solid and useful learning drawn from knowing Languet, his three years' companion, and choicest books, accomplished him for the love of all and the reverence of most: his infant discourses teach men; O what had his riper years done! — *Lloid*.

**180. WIT ACQUIRED.** — Were I to buy a hat, I would not have it from a stocking-maker but a hatter; were I to buy shoes, I should not go to the tailor for that purpose. It is just so with regard to wit: did I for my life desire to be well served, I would apply only to those who made it their trade and lived by it. You smile at the oddity of my opinion; but be assured, my friend, that wit is in some measure mechanical, and that a man long habituated to catch at even its resemblance will at last be happy enough to possess the substance. By a long habit of writing he acquires a justness of thinking and a mastery of manner, which holiday writers even with ten times his genius may vainly attempt to equal. — *Goldsmith*.

**181. RISING WITH THE SUN.** — Whoever has tasted the breath of morning knows that the most invigorating and most delightful hours of the day are commonly spent in bed; though it is the evident intention of nature that we should enjoy and profit by them. Children awake early, and would be up and stirring long before the arrangements of the family permit them to make use of their limbs. We are thus broken in from childhood to an injurious habit; that habit might be shaken off with more ease than it was first imposed. We rise with the sun at Christmas; it were but continuing so to do till the middle of April, and, without any perceptible change, we should find ourselves then rising at five o'clock, at which hour we might continue till September, and then accommodate ourselves again to the change of season. — *Southey*.

**182. DESIRE OF LIFE.** — We are naturally desirous to live; and though we prize life above all earthly things, yet we are ashamed to profess that we desire it for its own sake,

but pretend some other subordinate reason to affect it. One would live to finish his building, or to clear his purchase; another to breed his children, and to see them well matched: one would fain outlive his trial at law; another wishes to outwear an emulous co-rival: one would fain outlast a lease that holds him off from his long-expected possessions; another would live to see the times amend, and a re-establishment of public peace. Thus we would seem to wish life for anything but itself.—*Bishop Hall.*

**183. APOPTHEGM OF CRÆSUS.**—Cræsus said to Cambyses, That peace was better than war; because in peace the sons did bury their fathers, but in the wars the fathers did bury their sons. — *Bacon.*

**184. STRATAGEM OF ANAXIMENES.**—I have discovered, too, that there is a statue of Anaximenes in this place, who wrote an account of the ancient affairs of the Greeks, and of the transactions of Philip and Alexander. The Lampsacenes paid him this honour at Olympia in memorial of his worth. For Alexander, the son of Philip, was by no means of a disposition perfectly gentle, but, on the contrary, subject to fits of violent anger. Anaximenes, therefore, when Alexander was once vehemently enraged with the Lampsacenes, and threatened them with the greatest evils, because they had either revolted to the king of the Persians, or were suspected of having done so, mitigated his wrath by the following stratagem. When, through anxiety for their wives, children, and country, they sent Anaximenes to Alexander to supplicate for them, as he had formerly been known both to Alexander and Philip; and when Alexander, knowing the cause of his coming, had sworn by the gods of the Greeks that he would do everything contrary to the entreaties of Anaximenes, then Anaximenes addressed him as follows: O king, I beseech you to grant me this favour, that the women and children of the Lampsacenes may be enslaved, that the city may be entirely razed from its foundation, and that the temples of the gods



may be burnt. Alexander, who could not find any means of eluding this deceit, calling to mind the necessity of his oath, unwillingly pardoned the Lampsacenes.

**185. SAYING OF A ROMAN SENATOR.**—Galba succeeded Nero, and his age being despised, there was much licence and confusion in Rome during his empire; whereupon a senator said in full senate, It were better to live where nothing is lawful, than where all things are lawful.—*Bacon.*

**186. THE PEACOCK AND THE NIGHTINGALE.**—The peacock complained to Juno that the gods had given her a disagreeable voice, while it had pleased them to form the nightingale's so exquisitely melodious. I deserve, said he, such an excellent voice better than this little bird; I who am the most beautiful of the birds who fly in the air. With justice, replied Juno, are you the worst singer, because you are the most beautiful of all birds. This nightingale, whom you so unjustly envy on account of her voice, is far from envying you on account of your plumage. She is aware that the gods have divided their gifts variously, and that each ought to be contented with the lot which they have bestowed on him. Cease then from complaining, and have a care, lest the gods should punish you by depriving you of that plumage upon which you pride yourself so much.

**187. ALL KNOWLEDGE DESIRABLE.**—Tully well says, Since all the arts pertaining to a gentleman have a common bond, and are in a manner connected by a kind of relationship, we cannot hesitate to say that there is no science or liberal art with which, in some degree, he should not be acquainted who is striving to excel in the glory of letters and learning.

**188. GUIDANCE OF THE TONGUE.**—He that cannot refrain from much speaking is like a city without walls. And less pains in the world a man cannot take than to hold his tongue. Therefore, if thou observest this rule in all *assemblies*, thou shalt seldom err; restrain thy choler,

hearken much, and speak little: for the tongue is the instrument of the greatest good and greatest evil that is done in the world.—*Raleigh*.

**189. BENEFITS.**—It does not follow, because the benefit lies in the good will, that therefore the good will should always be a benefit; for, if they be not accompanied with discretion, those offices which we call benefits are but the fruit of passion or chance, and often the greatest of all injuries. One man does me good by mistake, another ignorantly, a third because he must: but none of these cases do I take to be an obligation; for they were not directed to me, nor was there any kind intention. We do not thank the seas for the good we receive from navigation, nor the rivers for supplying us with fish, or watering our grounds; we do not thank the trees for their fruit or shade, nor the winds for a fair gale. And what is the difference between an inanimate creature that cannot know, and a reasonable that does not?

**190. DOING GOOD TO SELF.**—Properly speaking, no man can be said to bestow anything upon himself, for he obeys his nature, which prompts every man to do himself all the good he can. Shall I call him liberal that gives to himself, or good-natured that pardons himself, or compassionate that is affected by his own misfortunes? What were bounty, clemency, pity to another, to myself is nature. A benefit is a voluntary thing; but to do good to oneself is a necessity. Was ever any man commended for getting out of a ditch, or for helping himself against thieves?

**191. POETRY.**—There is no art delivered unto mankind that hath not the works of nature for its principal object, without which they could not consist, and on which they so depend as they become actors and players, as it were, of what nature will have set forth. Only the poet, disdaining to be tied to any such subjection, lifted up with the vigour of his own invention, doth grow in effect into another nature, in making things either better than nature

brings forth, or quite anew. He forms such as never were in nature, as the Heroes, Demigods, Cyclops, Chimeras, Furies, and such like ; so as he goeth hand in hand with Nature, not inclosed within the narrow warrant of her gifts, but freely ranging within the zodiac of his own wit. Nature never set forth the earth in so rich tapestry as diverse poets have done, neither with so pleasant rivers, fruitful trees, sweet-smelling flowers, nor whatsoever else may make the too-much-loved earth more lovely : her world is brazen ; the poets only deliver a golden. — *Sir P. Sidney.*

**192. THE RIVAL PAINTERS.**—Zeuxis, the famous Grecian painter, had many rivals, the most celebrated of whom were Timanthes and Parrhasius. The latter challenged him, in a public assembly, to dispute the prize of painting. Zeuxis had so skilfully depicted a cluster of grapes, that as soon as the painting was exposed, the birds came and pecked at them with the greatest avidity. Elated by this proof of success, and proud of the suffrage of these impartial judges, he required Parrhasius to show somewhat in opposition to him. Parrhasius, on this challenge, produced what seemed to be a picture, concealed by a delicate covering in the form of a curtain. Remove your curtain, said Zeuxis, that we may see this master-piece of yours. The curtain was the drawing itself ; and Zeuxis was compelled to acknowledge himself surpassed. I have deceived the birds, said he ; Parrhasius has deceived me.

**193. THE EMPEROR AND THE PHILOSOPHER.**—There was a philosopher that disputed with the Emperor Hadrian, and did it but weakly. One of his friends that stood by afterwards said unto him, Methinks you were not like yourself last day in argument with the emperor ; I could have answered better myself. Why, said the philosopher, would you have me contend with him that commands thirty legions?—*Bacon.*

**194. SAYINGS OF ANTISTHENES.**—On one occasion one of *his friends* was lamenting to Antisthenes that he had lost

his memoranda ; and he said to him, You ought to have written them on your mind, not on paper. A favourite saying of his was, That envious people were devoured by their own disposition, just as iron is by rust. Another was, That those who wish to be immortal ought to live piously and justly. He used to say, too, That cities were ruined when they were unable to distinguish worthless citizens from virtuous ones. On one occasion, being praised by some wicked men, he said, I am sadly afraid I have done some wicked thing. One of his favourite sayings was, That the fellowship of brothers of one mind was stronger than any fortified city. He used to say, That those things were the best for a man to take on a journey, which would float with him if he were shipwrecked. He was once reproached for being intimate with wicked men, and said, Physicians also live with those who are sick, and yet they do not catch fevers. He used to say, That it was an absurd thing to clean a corn-field of tares, and in war to get rid of bad soldiers, and yet not to rid oneself in a city of the wicked citizens. When he was asked what advantage he had ever derived from philosophy, he replied, The advantage of being able to converse with myself. When Diogenes asked him for a tunic, he bade him fold his cloak. He was asked on one occasion what learning was the most necessary ; and he replied, To unlearn one's bad habits.

**195. HEATHEN NOTIONS OF GOOD.**—Again, because this could not be proved by any testimonies nor by any certain arguments, and yet it could not be denied that there must be some end proposed to men ; therefore others were led to say that virtue was its own reward, and that a wise man was very happy, though in Phalaris' Bull. But others disliked this, and not without reason ; for they saw very well that happiness, especially in the highest degree (unless we regard only the sounds of words without meaning), could not consist in that which is attended with danger, loss, torment, and death ; and therefore they placed the chief

good and end of man in sensual pleasure. And this opinion likewise was solidly confuted by very many, as a thing which overthrew all virtue, the seeds of which are planted in the mind ; and degraded man, who was made for nobler purposes, to the rank of brute creatures, who look no further than the earth.

**196. APOPTHEGM.**—Archidamus, king of Lacedæmon, having received from Philip, king of Macedon, after Philip had won the victory of Chæronea from the Athenians, proud letters, wrote back to him, That, if he measured his own shadow, he would find it no longer than it was before his victory.—*Bacon.*

**197. GRATITUDE.**—Although relief from any source is most welcome to a man who is suffering from the injustice of malevolent and unprincipled persons, nevertheless that state of security is, I cannot tell why, more pleasing, which proceeds from the endeavours of a man whom you have ever judged to have the greatest affection for you. For in addition to the great joy arising from the fact, it is extremely delightful to think that you have not placed your hopes in this one man to no purpose, and that you have not made a wrong choice. I write to you, therefore, that you may be assured that I was pleased in a twofold manner, as soon as I was informed that you had determined to undertake the support of my case before the king.—Florence, May 5.

**198. ARISTOTLE ANSWERED.**—Aristotle said, the sophists did as if one that professed the art of shoemaking should not teach how to make a shoe ; but only exhibit in readiness a number of shoes, of all fashions and sizes. Yet a man might reply, that if a shoemaker should have no shoes in his shop, but only work as he is bespoken, he would have but few customers.—*Bacon.*

**199. GOOD EXAMPLE.**—You know, when your brother, five years since, brought you, quite a youth, to Rome, with what words he entrusted you to me, united us by the bonds

of friendship, and, as it were, gave you over to my patronage. Since then you can remember, on every visit you paid me, how I conversed with you, how earnestly, how lovingly I exhorted you to follow the noble objects which your brother had loved to follow. — Brindisi, March 29.

**200. ANCIENT LAWS AGAINST DRUNKENNESS.**— Among the Greeks, by a law of Solon, if a chief magistrate made himself drunk, he was to be put to death. By a law of Pittacus, a double punishment was inflicted upon such as, when drunk, had committed any other crime. There were those by whose laws he who drank any greater quantity of wine than was really necessary for his health, suffered death. — *Bolton.*

**201. QUICK WITS.**— For this I know, not only by reading of bookes in my study, but also by experience of life abroad in the world, that those which be commonly the wisest, the best learned, and best men also when they be old, were never commonly the quickest of wit when young. The causes why, amongst other, which be many, that move me thus to thinke, be these few, which I will reckon. Quick wittes commonly be apt to take, vnapt to keepe; soone hotte and desirous of this and that, as colde and soon wery of the same again; more quick to enter speedely then to pearce far; even like our sharp tooles, whose edges be very soon turned. Such wittes delight themselves in easie and pleasant studies, and never pass forward in high and hard scyences. And therefore the quickest wittes commonly may prove the best poets, but not the wisest orators; ready of tongue to speake boldly, not deep of judgement, either for good counsell or wise writing. Also, for manner and life, quick wits commonly be in desire new fangled, in purpose unconstant; light to promise anything, redy to forget everything, both benefite and injury, and therby neither fast to friend nor fearfull to foe; inquisitive to every trifle; not secret in greatest affaires; bold with any person; busy in every matter; soothing such as be present; nipping any

that is absent: of nature also always flattering their betters, envying their equals, despysing their inferyours; and, by quickness of wit, very dainty, and ready to like none so well as themselves.—*Ascham*.

**202. RESULTS OF THE BACONIAN PHILOSOPHY.**—Ask a follower of Bacon, What the new philosophy, as it was called in the time of Charles the Second, has effected for mankind; and his answer is ready. It has lengthened life, it has mitigated pain, it has extinguished diseases; it has increased the fertility of the soil; it has given new securities to the mariner; it has furnished new arms to the warrior; it has spanned great rivers and estuaries with bridges of form unknown to our fathers; it has guided the thunder-bolt innocuously from heaven to earth; it has lighted up the night with the splendour of the day; it has extended the range of the human vision; it has multiplied the power of the human muscle; it has accelerated motion; it has annihilated distance; it has facilitated intercourse, correspondence, all friendly offices, all dispatch of business; it has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth, to traverse the earth on cars which whirl along without horses, and the ocean with ships which sail against the wind. These are but few of its fruits, and of its first fruits. For it is a philosophy which never rests, which has never attained, which is never perfect. Its law is progress. A point which yesterday was invisible is its goal to-day, and will be its starting-post to-morrow.—*Macaulay*.

**203. DIVERSIONS.**—We are furnished with numerous arguments why the graver occupations should be remitted, why the humour for gaiety and mirth should be allowed its place; and no man in his right mind ever taught the contrary. Let the delights of sense have their season, but let them stand confined to it; the same absurdity follows the excess on either side, our never using and our never

quitting them. Be not over wise, is an excellent rule ; but it is a rule full of good, and much more wanted, that some wisdom should be sought ; that dress and diversion should not take up all our hours ; that more time should not be spent in adorning our persons than in improving our minds ; that the beautiful sepulchre should not be our exact resemblance,—much show and ornament without, and within nothing but stench and rottenness ; that barely to pass our time should not be all the account we make of it, but that some profit should be consulted as well as some delight.—*Bolton.*

**204. PERICLES AND ANAXAGORAS.** — Anaxagoras of Clazomenæ was illustrious not only for his wealth and the nobility of his birth, but also for the greatness of his mind. In order that he might deliver up himself entirely to the study of philosophy, he surrendered his patrimony to his friends, and went to Athens, the nurse of literature at that time. There Pericles became his scholar ; a man of exalted mind, of uncommon eloquence, and very bountiful to the poor. It happened, however, that being engaged in public affairs, Pericles seemed to neglect his master Anaxagoras. The old man perceiving this, went to bed, and wrapping up his head, determined to starve himself to death. Pericles, having heard this circumstance, flew to his master, and with tears besought him to live, and to preserve to him that wisdom and that light which had been of so much service to him. Anaxagoras, uncovering his head, mildly said : Pericles, those who have need of a lamp feed it with oil. From that time Pericles paid great attention to Anaxagoras, and, indeed, not long afterward saved his life.

**205. THE ROMAN SOLDIER.** — In Britain, some of the vanguard happened to be entangled in a deep morass, and were there attacked by the enemy, when a private soldier, in the sight of Cæsar, threw himself into the midst of the assailants, and, after prodigious exertions of valour, beat off the barbarians and rescued the men. After which, the



soldier with much difficulty, partly by swimming, partly by wading, passed the morass, but in the passage lost his shield. Cæsar, and those about him, astonished at the action, ran to meet him with acclamations of joy ; but the soldier in great distress threw himself at Cæsar's feet, and with tears in his eyes begged pardon for the loss of his shield.

**206. THE POET A TEACHER.**—The philosopher teacheth, but he teacheth obscurely, so as the learned only can understand him ; that is to say, he teacheth them that are already taught. But the poet is the food for the tender stomachs ; the poet is indeed the right popular philosopher. Whereof *Æsop's* tales give us good proof, whose petty allegories, stealing under the formal tales of beasts, make many more beastly than beasts begin to hear the sound of virtue from those dumb speakers.—*Sir P. Sidney.*

**207. ARISTIPPUS.**—Diogenes, who was washing vegetables, ridiculed Aristippus as he passed by, and said, If you had learnt to eat vegetables, you would not have been a slave in the palace of a tyrant. But Aristippus replied, And if you had known how to behave among men, you would not have been washing vegetables. Being asked once what advantage he had derived from philosophy, he said, The power of associating confidently with everybody. When he was reproached for living extravagantly, he replied, If extravagance had been a fault, it would not have had a place in the festivals of the gods. At another time he was asked what advantage philosophers had over other men ; and he replied, If the laws should be abrogated, we should still live in the same manner as we do now. Once, when Dionysius asked him why the philosophers haunt the doors of the rich, but the rich do not frequent those of the philosophers, he said, Because the first know what they want, but the second do not.

**208. CÆSAR'S POLITENESS.**—Happening to sup with Valerius Leo, a friend of his, at Milan, and sweet ointment being poured upon the asparagus instead of oil, Cæsar

nevertheless ate freely, and afterwards rebuked his friends for expressing their dislike of it. It was enough, said he, to forbear eating, if it was disagreeable to you. He who finds fault with any rusticity, is himself a rustic.

**209. VALUE OF MONEY.**—When the law wants to fix a set rate upon things, it should avoid as much as possible the valuing it in money. The value of money changes from a thousand causes, and the same denomination continues without the same thing. Every one knows the story of that improvident fellow at Rome, who used to give those whom he met a box on the ear, and afterwards gave them the twenty-five pence of the law of the twelve tables.—*Montesquieu.*

**210. ALFRED'S LOVE OF JUSTICE.**—Alfred inquired into almost all the judgments which were given in his own absence throughout all his dominion, whether they were just or unjust. If he perceived there was iniquity in those judgments, he summoned the judges either through his own agency, or through others of his faithful servants, and asked them mildly, why they had judged so unjustly, whether through ignorance or malevolence; that is, whether for the love or fear of any one or hatred of others; or also for the desire of money. At length, if the judges acknowledged they had given judgment because they knew no better, he discreetly and moderately reprov'd their inexperience and folly in such terms as these: I wonder truly at your indolence, that whereas, by God's favour and mine, you have occupied the rank and office of the wise, you have neglected the studies and labours of the wise. Either, therefore, at once give up the discharge of the temporal duties which you hold, or endeavour more zealously to study the lessons of wisdom. Such are my commands.—*Old Chronicle.*

**211. SAYINGS OF ARISTOTLE.**—The question was once put to Aristotle, What he had gained by philosophy; and the answer he made was this, That I do without being commanded what others do from fear of the laws. He was

You know the short time this work has taken. I have been less attentive to what might shine than to what might be useful on this subject. Truth and virtue are the wealth of all men ; and shall I not discourse on these with my dear Azon ? I would prepare for you, as in a little portable box, a friendly antidote against the poison of good and bad fortune. The one requires a rein to repress the sallies of a transported soul ; the other a consolation to fortify the overwhelmed and afflicted spirit.—Avignon, Nov. 20.—*Petrarch*.

**215. DOCTRINES OF ANAXAGORAS.**—Anaxagoras asserted that the sun was a mass of burning iron, greater than Peloponnesus (but some attribute this doctrine to Tantalus) ; and that the moon contained houses, and also hills and ravines ; and that the primary elements of everything were similarities of parts ; for as we say that gold consists of a quantity of grains combined together, so too is the universe formed of a number of small bodies of similar parts. He further taught that mind was the principle of motion ; and that of bodies the heavy ones, such as the earth, occupied the lower situations ; and the light ones, such as fire, occupied the higher places ; and that the middle spaces were assigned to water and air. And thus, that the sea rested upon the earth, which was broad, the moisture being all evaporated by the sun. And he said that the stars originally moved about in irregular confusion, so that at first the star which is continually visible always appeared in the zenith, but that afterwards it acquired a certain declination ; and that the milky way was a reflection of the light of the sun when the stars did not appear. The comets he considered to be a concourse of planets emitting rays ; and the shooting stars he thought were sparks as it were leaping from the firmament. The winds he thought were caused by the rarefaction of the atmosphere, which was produced by the sun ; thunder he said was produced by the collision of the clouds ; and lightning by the rubbing together of the clouds. Earthquakes he said were produced by the return

of the air into the earth. All animals he considered were originally generated out of moisture, and heat, and earthy particles, and subsequently from one another.

**216. DEATH OF PHOCION.**—When the iniquity of the times brought Socrates to his execution, how great and wonderful is it to behold him, unsupported by anything but the testimony of his own conscience and conjectures of hereafter, receive the poison with a air of mirth and good humour, and, as if going on an agreeable journey, bespeak some deity to make it fortunate! When Phocion's good actions had met with the like reward from his country, and he was led to death with many others of his friends, they bewailing their fate, he walking composedly towards the place of execution, how gracefully does he support his illustrious character to the very last instant! One of the rabble spitting at him as he passed, with his usual authority he called to know if no one was ready to teach this fellow how to behave himself. When a poor-spirited creature that died at the same time for his crimes bemoaned himself unmanfully, he rebuked him with this question: Is it no consolation to such a man as thou art to die with Phocion? At the instant when he was to die, they asked what commands he had for his son: he answered, To forget this injury of the Athenians. Nicocles, his friend, under the same sentence, desired he might drink the potion before him. Phocion said, Because he had never denied him anything, he would not even this, the most difficult request he had ever made.—*Steele*.

**217. PHILOSOPHY NECESSARY TO THE ORATOR.**—It seems frequently very strange to me, that men can be found senseless enough to suppose that the character of an orator can be supported by any one who is unacquainted with philosophy. For whereas such men are bound to confess that three things are requisite to be effected by an orator; namely, to produce a belief of his statements in the minds of the audience; to exercise an agreeable influence over them;

and to arouse such feelings in their minds as are properly adapted to the attainment of his object, I am disposed to think it is not possible to gain any one of these ends without the aid of philosophy. Will a man be likely to produce belief who has not in his mind and memory those sources delivered by philosophers, from which arguments for every kind of discussion are most abundantly derived? Who except the philosopher can claim the province of combining the forms of reasoning, and reducing the point to be proved within the cleverly limited conclusion, or of subtly quashing the objections urged by the opposite party? Nor truly can I see how any, except perhaps children, or men who are no better than children, are to be amused by an empty and unbalanced style of speaking.

**218. OBEDIENCE.**—And farther, can you suppose, continued he, that Lycurgus could have brought the republic of Sparta to excel all others, if he had not wrought into the very minds of his citizens a strict observance of his laws? And are not they who show themselves the most diligent and active to secure this observance, always considered as the best magistrates, seeing it is the certain way to render that city not only the most happy in time of peace, but by far the most formidable in war? Neither can you need to be informed, said Socrates, of the benefits arising to the state from unanimity, since the people are daily exhorted thereto, and, throughout all Greece, it is everywhere the custom to tender an oath to each person, whereby he engages to live in concord with his fellow-citizens. Now this is not done, as I suppose, for this purpose only, that all should be of the same opinion concerning the chorusses, admire the same actor, praise the same poet, and delight in the same pleasures; but that they should obey the same laws, as being what alone can give security, strength, and happiness to any nation. And this concord, said he, is so essential, that not even private families, much less states, can be well *governed* where it is wanting.

**219. CONTROVERSY.**—You will not, in my opinion, take a better measure for the welfare of France, than to abridge and lop off in a great degree the nursery of controversy, since you cannot entirely uproot it. For there is no more fatal plague than this habit of wrangling, which consumes not only the means of all, but also by a most foul kind of disease gnaws and rots away talents nobly fitted for instruction in the liberal arts, and the management of the most important business. This I shall dare to affirm, unacquainted as I am with the world, and quite willing to concede the praise of public administration to others; nor will I hesitate to declare, with your permission, that when soldiers refrain from war, physicians from cases of disease, judges from lawsuits, then alone will the state be prosperous. For if no one desired to enrich himself by his neighbour's loss, if no one were to reap advantage from his neighbour's inconvenience, all, as far as might be, would set themselves to meet the evils that occurred: those skilled in the art of war would cut away the causes of war, and never take up arms except they were absolutely compelled by the attacks of foreign enemies; physicians would take good care that no one fell sick, and magistrates would much rather stop rising controversies than waste time in settling them. — Athens, May 2.

**220. LETTER.**—Here, considering the intense warmth, our life is not unpleasant: the city is surprisingly beautiful, the climate most healthy, and if at any time its heat is too great for us, we betake ourselves to the water. In short, had we your company, our pleasure would be quite complete: but yet my spirit, which you are wont to allure to yourself by a kind of incantation, traverses in its flight great regions of the earth, and often, though you know it not, is present with you; so that you are not entirely lost to me; for though your voice be wanting, I certainly enjoy your sight in my thoughts concerning you. But if it shall ever come to pass that I shall hear you too, I shall indeed so

importunately require those pleasant conversations, too long interrupted, that I shall not spare even your studious moments, in which I hear that since my departure you have arrived at some important results.—Cadiz, Sept. 12.

**221. FRUGALITY.**—I have oftentimes remarked, with great pleasure, that in commonwealths, where to be free was accounted the greatest glory, nothing reigned save frugality, and nothing was rich save the common treasure. But under those monarchies which have degenerated into tyranny, care is taken to have those who get the public pay spend it luxuriously, to the end that those they employ may still want, and so may be obliged to that contemptible slavery to which none would bow if they could otherwise live. It is also very observable that those who dwell in the richest countries, which incline men to luxury, such as Greece and Italy, are poor and slaves; whereas the hard rocks of Switzerland breed men who think themselves rich and happy. I like well his reply who, being tempted to comply with what his conscience could not digest, said to him who tempted him, I can contentedly walk on foot, but you cannot live without your coach. I will be advised by my innocency; consult you with your grandeur. Rulers can bestow treasures, but virtue only can bestow esteem. —*Sir George Mackenzie.*

**222. PLATO'S REPUBLIC.**—They all firmly held to this opinion, that depraved lusts are to be restrained, and that virtue is preferable to all things. Plato in his Utopia,—that imaginary perfection of a state, so borrowed from the customs of several nations that everything conspired to produce a good and happy mode of life,—destined for none other than philosophers the chief offices of command, because they, as he says, are temperate, brave, just, high-minded, and furnished with every kind of virtue. Hence, too, that very trite saying of the same sage, That states would then and then alone be happy, either when philosophers became kings, or kings philosophers.

**223. BACCHIC ALTARS.**—Philochorus relates that it was Amphictyon, king of Athens, who first introduced the custom of diluting wine with water, in which he had been instructed by Bacchus; and that the men who drank it thus mixed, walked erect, whereas before, by drinking the pure wine, they walked with their bodies bent or crooked. For so great a benefit they raised an altar to Bacchus erect in the temple of the Hours, because by the Hour the vine was nourished and rendered fruitful. Near to which he erected one to the Nymphs, to indicate to those who drank that the wine should be so tempered, because the Nymphs were the nurses of Bacchus. Amphictyon likewise established it as a law, that pure wine should be served to the guests to taste during the repast, in acknowledgment of the power of this beneficent deity; but that afterwards it should be mixed with water, and drunk with the usual invocation to Jupiter the Preserver, in order that they who drank might remember that thus taken it contributed to health.

**224. RIGHTEOUSNESS THE WAY OF PEACE.**—I would repeat the verses themselves, were I not unwilling to mix up Greek in this discourse, while I am afraid that in Latin I cannot express their unlaboured felicity, as well as their deep meaning. But if this were not the case,—were the unjust to enjoy an abundance of every kind of resource, to live in the greatest affluence of riches and honours, to mould and regulate their fortunes at will, while contempt, want, banishment, privation, and losses of all kinds were the invariable attendants of the just,—we should for all that be bound to maintain at all hazards that maxim of Plato, in which he argues that the just, though subject to all the enmity of fortune, are always happy; and that the unjust, though their prosperity be the greatest, and their fortune the most propitious, are nevertheless most unhappy.

**225. SAYINGS OF PLATO.**—A story is told that Plato, having seen a man playing at dice, reproached him for it; and when he said that he was playing for a trifle, But the



habit, rejoined Plato, is not a trifle. On one occasion he was asked whether there would be any monument of him, as of his predecessors in philosophy, and he answered, A man must first make a name, and the monument will follow. Once when Xenocrates came into his house, he desired him to scourge one of his slaves for him, for that he could not do it, because he was in a passion: and at another time he said to one of his slaves, I should beat you if I were not in a passion. Having got on horseback, he dismounted again immediately, saying that he was afraid he should be infected with horse pride. He used to advise people who got drunk to look in the glass, and they would abandon their unseemly habit; and he said it was never decorous to drink to an excessive degree, except at the festivals of the god who had given men wine.

**226. THE BROTHER AND SISTER.**—A certain man had two children, a son and a daughter; the boy healthful and handsome enough, the girl not quite so well. They were both very young, and happened one day to be playing near the looking-glass, which stood on the mother's toilet. The boy, pleased with the novelty of the thing, viewed himself for some time, and in a wanton, roguish manner, took notice to the girl how handsome he was. She resented it, and could not bear the insolent manner in which he did it; for she understood it (and how could she do otherwise?) as intended for a direct affront to her. She therefore ran immediately to her father, and with a great deal of aggravation complained of her brother, particularly for having acted so effeminate a part as to look in the glass, and meddle with things which belong to women only. The father, embracing both with much tenderness and affection, told them that he should like to have them both look in the glass every day, To the intent that you, said he to the boy, if you think that face of yours handsome, may not disgrace and spoil it by an ugly temper, and foul behaviour; and you, said he, speaking to the girl, That you may make up

for the defects of your person, if there be any, by the sweetness of your manners, and the agreeableness of your conversation.

**227. LATIN STYLE.**—Albeit you are not in the habit of taking great pains with your writing, and would not even do what you do by Accursius' leave, your Latin style is still correct; and from this I plainly see what your natural powers are, and what position you might maintain among learned men, were you to turn your attention to this accomplishment. I have to bestow much more labour on it, and to make frequent use of excuses of this kind, and yet you say that from me a considerably more polished and perfect style is expected, because it is my sole object. The consequence is, that if in course of time, by dint of labour, application, diligence, and industry, I do not attain to mediocrity at least, I hardly think I shall be able to avoid the highest reprobation.— Venice, June 2.

**228. IGNORANCE.**—Although Socrates asserted that madness was the very reverse of wisdom, yet did he not account all ignorance madness; but for a man to be ignorant of himself, and erect those things into matters of opinion, belief, or judgment, with which he was totally unacquainted,—this he accounted a disorder of the mind bordering on madness. He further said, that the vulgar never deemed any one mad, for not knowing what was not commonly known. But to be deceived in things, wherein no other is deceived; as when he thinks himself too tall to pass upright through the gates of the city, or so strong as to carry the house on his shoulders; in these, and such like cases, they say at once, The man is mad; but pass over unnoticed mistakes that are less striking. For as they only give the name of love to that which is the very excess of the passion, so they confine their idea of madness to the very highest pitch of disorder that can possibly arise in the human mind.

**229. PRIDE AND CHOLER.**—Pride and choler are like

the fox offering to go out when his belly was full, which enlarging him bigger than the passage, made him stay, and be taken with shame. They that would come to preferment by pride, are like those who would ascend stairs on horse-back. Other dispositions may have the benefit of a friendly monitor; but these by their vices do give a defiance to counsel; since, when men once know them, they will rather be silent, and let them rest in their folly, than, by admonishing them, run into a certain brawl. Here is another thing shows them to be both base. They are both awed by the most abject passion of the mind,—fear. We dare neither to be proud to one that can punish us, nor cholerick to one that is above us. Every man flies from the burning house; and one of these hath a fire in his heart, and the other discovers it in his face. I would not live like a beast, pushed at by all the world for loftiness; nor yet like a wasp, stinging upon every touch. And this, moreover, shall add to my disliking them, that I hold them things accursed, for sowing of strife among men.—*Feltham*.

**230. SOLON TO PERIANDER.**—You send me word that many people are plotting against you; but if you were to think of putting every one of them out of the way, you would do no good; but some one whom you do not suspect would still plot against you, partly because he would fear for himself, and partly out of dislike to you for fearing all sorts of things; and he would think, too, that he would make the city grateful to him, even if you were not suspected. It is better, therefore, to abstain from the tyranny, in order to escape from blame. But if you absolutely must be a tyrant, then you had better provide for having a foreign force in the city superior to that of the citizens; and then no one need be formidable to you, nor need you put any one out of the way.

**231. WALLS OF ROME.**—Romulus seems to have surrounded his city with a wall, though, if the story of Remus be true, it was not a very formidable one. Perhaps it was

not made of stone. Livy is express in saying that Romulus first surrounded the Palatine hill; but his words do not contradict what is said by other authors, that the Capitoline and Forum were taken in during his reign. Tacitus says, that the Capitol was believed to have been added to the city by Tatius; and we may collect that Romulus had fortifications on the Capitoline, Cœlian, Esquiline, Aventine, and Quirinal hills, but they were not included within the walls. Tullus Hostilius, after destroying Alba, and doubling the population of his subjects by removing the Alban citizens, added the Cœlian hill. Ancus Martius gave Mount Aventine to the plebs; but it was not included within the pomærium, though it seems to have been surrounded with a wall of its own. He afterwards joined the Janiculum to the city by the Sublician bridge. Servius Tullius took in also the Viminal, Quirinal, and Esquiline hills, and enclosed the whole six within a wall or ditch. During these periods the population must wonderfully have increased: we must not, however, suppose that all this ground was built upon; probably great part was cultivated, as is the case with the modern city; and in those times, when a war was an annual event, and the hostile nations lived within a few miles of the gates, it was necessary that a great portion of the food requisite for the inhabitants should be grown within the walls. — *Dr. Burton.*

**232. CHRISTIAN BENEFICENCE.** — An admirable example of sincere and undissembled charity the first Christians afford us, when things were sent from so great a distance as Macedonia and Achaia to supply the wants of those in Palestine, as if the whole world had been but one family. And here this caution is added in the law of Christ, that no hope of recompense or honour detract from our liberality, because if we have regard to anything else but God, it takes away his acceptance. And, lest any one should make pretence, as is commonly done, to cloak his sparingness, as if he were afraid he should want what he has, when he comes to

be an old man, or in case any misfortune should befall him, the law promises that particular care shall be taken of those who keep these precepts; and, that they may the more rely thereon, reminds them of the remarkable care of God in providing for wild beasts and cattle, and in adorning herbs and flowers; arguing that it would be an unworthy thing in us not to believe so good and so powerful a God, or to trust Him no farther than we would a bad debtor, of whom we never think ourselves secure without a pledge.

**233. SAYINGS OF SOCRATES.** — Socrates being asked, What study was the most eligible and best for man, answered, To do well. And being again asked by the same person, If good fortune was the effect of study, So far from it, returned Socrates, that I look upon good fortune and study as two things entirely opposite to each other: for that is good fortune, to find what we want without any previous care or inquiry; while the success which is the effect of study must always be preceded by long searching and much labour, and this is what I call doing well. And I think, added Socrates, that he who diligently applies himself to this study cannot fail of success; at the same time that he is securing to himself the favour of the gods and the esteem of men. They likewise most commonly excel all others in agriculture, medicine, the business of the state, or whatever else they may engage in; whereas they who will take no pains can neither know anything perfectly, nor do anything well; they please not the gods, and are of no use to men.

**234. IDLE TALENTS.** — Nay, such is their incredible want of sense, that after avoiding, above everything else, labour and industry, they flatter themselves upon their talents to such a degree as to persuade themselves in the most foolish manner that it is possible for them to become men of great learning and education. They may, as the comic poet says, tell us this tale, but they will not convince us. For what folly can be supposed greater than this,

listlessly, and as it were by way of relaxation, to wish to attain that for the acquisition of which our predecessors, as we see, undertook so many toils. Here some one will object: Young men, says he, are not seldom endowed with talents of unusual quickness, and are very superior in their power of memory: as though, in sooth, our ancestors were dullards by nature. Whom can you find, of all men that ever were born, to be compared with Pythagoras, Plato, Aristotle, Tully, and others of the same calibre for extensive and surpassing talent? Will you, the man of pre-eminent genius, attribute to a small amount of trouble, and a very few days, that renowned wisdom which was to them the fruit of long and incessant labour? Ridiculous individual! Unequalled stupidity!

**235. THE NIGHTINGALE.**—The nightingale, that for fifteen days and nights, hidden in the thickest shades, continues her note without intermission, deserves our attention and wonder. How surprising, that so great a voice can reside in so small a body, such perseverance in so minute an animal! With what a musical propriety are the sounds which it produces modulated, the note at one time drawn out with a full breath, now stealing off into a different cadence, now interrupted by a break, then changing into a new note by an unexpected transition, now seeming to renew the same strain, then deceiving expectation! She sometimes appears to murmur within herself; full, deep, sharp, swift, drawling, trembling: at the top, the middle, and the bottom of the scale. In short, in that little bill seems to reside all the melody which man has vainly laboured to bring from a variety of musical instruments. Some seem even to be possessed of a different song from the rest, and contend with each other with great ardour. The bird that is vanquished is then seen to discontinue its song only with its life.

**236. CHRISTIAN LIBERTY.**—In the Jewish religion there was nothing indeed unlawful or immoral; but to prevent

that people, who were prone to idolatry, from revolting from the true religion, it was burthened with many precepts concerning things that were in themselves neither good nor bad ; such as the sacrifices of beasts, circumcision, ~~strict~~ rest on the Sabbath, and the forbidding many sorts of meats, some of which the Mohammedans have borrowed, and added to them a prohibition of wine. But the Christian religion teaches us to worship God, who is a most holy being, with a pure mind, and with such actions as are in their own nature virtuous, even if they had not been commanded. Thus it does not bid us to circumcise our flesh, but our desires and affections ; not to abstain from every action, but only from such as are unlawful ; not to offer the blood and fat of beasts in sacrifice to God, but, if there be a just occasion, to offer our own blood for a testimony of the truth ; and whatever share of our goods we give to the poor we are to look upon as given to God ; not to forbear certain kinds of meat or drink, but to use both of them with such temperance as may most secure our health ; and sometimes, by fasting, to render our bodies more subservient to the mind, that it may with more freedom advance itself towards higher objects.

**237. SAYINGS OF ANACHARSIS.** — How is it, Anacharsis used to say, that those who forbid men to speak falsely, tell lies openly in the vintners' shops ? It was a saying of his, that he marvelled why the Greeks, at the beginning of a banquet, drink out of small cups, but when they have drunk a good deal, then they turn to large goblets. And this inscription is on his statues : Restrain your tongues, your appetites, and your passions. He was once asked if the flute was known among the Scythians ; and he said, No, nor the vine either. At another time the question was put to him, Which was the safest kind of vessel ; and he said, That which is brought into dock. He said, too, that the strangest thing that he had seen among the Greeks was, *that they left the smoke in the mountains, and carried the*

wood down to the cities. Once when he was asked which were the more numerous, the living or the dead, he said, Under which head do you class those who are at sea? Being reproached by an Athenian for being a Scythian, he said, Well, my country is a disgrace to me, but you are a disgrace to your country. When he was asked what there was among men which was both good and bad, he replied, The tongue. He used to say that it was better to have one friend of great value, than many friends who were good for nothing. Another saying of his was that the forum was an established place for men to cheat one another, and behave covetously. Being once insulted by a young man at a drinking party, he said, Young man, if, now that you are young, you cannot bear wine, when you are old you will have to bear water.

**238. VIEW FROM THE CAPITOL.** —Whoever wishes to take a survey of the seven hills at one view, must ascend to the top of the Palazzo Senatorio on the Capitol. He will here command a prospect which surpasses in interest anything that the world can furnish. The natural features of the country are themselves beautiful; and if nothing was known of the history of Rome, the ruins would still rivet his attention. The seven hills are distinctly discernible, but their boundaries are not so marked now as they were formerly, from the accumulation of soil which has taken place in the valleys. From this spot it will be observed that modern Rome does not occupy exactly the same ground which it did formerly. It has in fact travelled northwards; and the Campus Martius, which in the time of Augustus was an open space, forms now the principal part of the city. Of the seven hills, the Capitoline, the Cœlian, the Viminal and Quirinal, are still in part built upon: the Palatine, Esquiline and Aventine are mostly covered with gardens, and contain but few houses. The most populous part of modern Rome stands, as was said, in the Campus Martius, which from the time of Servius Tullius to that of Aurelian



was without the walls. The whole plain may be said to have been bounded by the Tiber on the west, on the south by the Capitoline and Quirinal hills, and towards the north it probably extended as far as the Ponte Molle. It was divided into the greater and less, of which we find notice in Catullus:

Te campo quæсивimus in minore,  
Te in circo, te in omnibus libellis.

The greater was a sort of suburb to Rome, and contained several houses and buildings, of which the mausoleum of Augustus may be considered the northern limit; the other division was not built upon, and was devoted to martial exercises. Strabo after having mentioned the latter, says, Next to this, and joining on to it, is another plain, with innumerable porticoes all about, wooded gardens, three theatres, an amphitheatre, and very magnificent temples contiguous to each other. —*Dr. Burton.*

**239. LEARNING AND RELIGION.** — Learning, imperfect as it is, may contribute to many great and noble ends, and may be called in to the assistance of religion, as it is often perversely employed against it: it is of use to display the greatness and vindicate the justice of the Almighty; to explain the difficulties and enforce the proofs of religion. And the small advances that can be made in science are of themselves some proof of a future state, since they show that God, who can be supposed to make nothing in vain, has given us faculties evidently superior to the business of the present world. And this is perhaps one reason why our intellectual powers are in this life of so great extent as they are. But how little reason have we to boast of our knowledge, when we only gaze and wonder at the surfaces of things; when the most arrogant philosopher knows not how a grain of corn is generated, or why a stone falls to the ground! But were our knowledge far greater than it is, let us yet remember that goodness, not knowledge, is the happiness of man. The day will come, it will come quickly,

when it shall profit us more to have subdued one proud thought, than to have numbered the host of heaven. — *Johnson.*

**240. COMPLIMENT TO CATO.**—There is nothing, says Plato, so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of a man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. Among all the accounts which are given of Cato, I do not remember one that more redounds to his honour than the following passage related by Plutarch. As an advocate was pleading the cause of his client before one of the prætors, he could only produce one witness, where law required the testimony of two persons; upon which the advocate insisted on the integrity of that person whom he had produced: but the prætor told him that where the law required two witnesses he would not accept one, though it were Cato himself. Such a speech from a person who sat at the head of a court of justice, while Cato was still living, shows us, more than a thousand examples, the high reputation this great man had gained among his contemporaries upon the account of his sincerity. — *Addison.*

**241. THE VILLA OF LORENZO.**—The village of Cajeno, says he, is built on the easy slope of a hill, and is at the distance of about ten miles from Florence. The road to it from the city is very spacious, and excellent even in winter, and is in every respect suitable for all kinds of carriages. The river Ombrone winds round it with a smooth deep stream, affording great plenty of fish. The villa of Lorenzo is denominated Ambra, either from the name of the river, or on account of its extraordinary beauty. His fields are occasionally refreshed with streams of fine and wholesome water, which Lorenzo, with that magnificence which characterises all his undertakings, has conveyed by an aqueduct over mountains and precipices for many miles. The house is not yet built, but the foundations are laid. Its

situation is midway between Florence and Pistoia. Towards the north, a spacious plain extends towards the river, and is protected from the floods which sudden rains sometimes occasion by an immense embankment. From the facility with which it is watered in summer, it is so fertile, that three crops of hay are cut in each year; but it is manured every other year, lest the soil should be exhausted. On an eminence about the middle of the farm, are very extensive stables, the floors of which, for the sake of cleanliness, are laid with stone. These buildings are surrounded with high walls and a deep moat, and have four towers like a castle. Here are kept a great number of most fertile and productive cows, which afford a quantity of cheese, equal to the supply of the city and vicinity of Florence; so that it is now no longer necessary to procure it as formerly from Lombardy. A brood of hogs fed by the whey grow to a remarkable size. The villa abounds with quails and other birds, particularly water-fowl, so that the diversion of fowling is enjoyed here without fatigue. Lorenzo has also furnished the woods with pheasants and with peacocks, which he procured from Sicily. His orchards and gardens are most luxuriant, extending along the banks of the river. His plantation of mulberry trees is of such extent, that we may hope ere long to have a diminution in the price of silk. But why should I proceed in my description? Come and see the place yourself, and you will acknowledge, like the queen of Sheba when she visited Solomon, that the report is not adequate to the truth. —Fiesole, October 11. —*Roscoe*.

**242. CHRISTIAN WISDOM.**—I have noted it a true sign of a false heart, to be scrupulous and nice in small matters, negligent in the main: whereas the good soul is still curious in substantial points, and not careless in things of an inferior nature; accounting no duty so small as to be neglected, and no care great enough for principal duties; not so tything mint and cummin, that he should forget

justice and judgment; nor yet so regarding judgment and justice, that he should condemn mint and cummin. He that thus misplaces his conscience, will be found either hypocritical or superstitious. The lives of most are mis-spent only for want of a certain end of their actions; wherein they doe, as unwise archers, shoot away their arrowes they know not at what mark. They live only out of the present, not directing themselves and their proceedings to one universal scope; whence they alter upon all change of occasions, and never reach any perfection; neither can doe other but continue in uncertaintie, and end in discomfort. Others aim at one certain marke, but a wrong one. Some (though fewer), levell at the right end, but amisse. To live without one maine and common end, is idleness and folly. To live at a false end, is deceit and losse. True Christian wisdom both shewes the end and finds the way. And as cunning politics have many plots to encompass one and the same design, by a determined succession, so the wise Christian, failing in the means, yet still fetcheth about to his steady end with a constant change of endeavours. Such an one only lives to purpose, and at last repents not that he hath lived.—*Bishop Hall.*

**243. A GOOD WIFE.**—As I remember the great affection which was between you and your excellent brother, and know you love his daughter as your own, so as to express at once the tenderness of both her parents, I am sure it will be a pleasure to you to hear that she proves worthy of her father, worthy of you, and of your and her ancestors. Her ingenuity is admirable; her frugality extraordinary. She loves me, the surest pledge of her virtue: and adds to this a wonderful disposition to learning, which she has acquired from her affection to me. She reads my writings, studies them, and even gets them by heart. You would smile to see the concern she is in when I have a cause to plead, and the joy she shows when it is over. She finds means to have the first news brought her of the

the fish to the surface; and the pelican, continuing the motion of its wings, advances towards the shore, where the fish are taken among the shallows. Afterwards the cormorant, without further ceremony, helps himself out of the pelican's beak. — *Dr. E. D. Clarke.*

**247. SOLON AND THALES.** — When Solon was entertained by Thales at Miletus, he expressed some wonder that he did not marry and raise a family. To this Thales gave no immediate answer: but some days after, he instructed a stranger to say that he came from Athens ten days before. Solon inquiring what news there was at Athens, the man, according to his instructions, said, None, except the funeral of a young man, which was attended by the whole city: for he was the son (as they told me) of a person of great honour, and of the highest reputation for virtue, who was then abroad upon his travels. What a miserable man is he, said Solon; but what was his name? I have heard his name, answered the stranger, but do not recollect it. All I remember is, that there was much talk of his wisdom and justice. Solon, whose apprehensions increased with every reply, was now much alarmed, and mentioned his own name, asking whether it was not Solon's son that was dead? The stranger answering in the affirmative, he began to beat his head, and to say and do such things as are usual to men in a transport of grief. Then Thales, taking him by the hand, said, with a smile, These things, which strike down so firm a man as Solon, kept me from marriage and from having children. But take courage, my good friend, for not a word of what has been told you is true.

**248. SELF-EXAMINATION.** — Some people have a dread of self-examination, as if it were a very difficult and frightful thing. And difficult it certainly is, if a person puts it off, until he finds that, in a single day perhaps, he has to reckon up the sins of years. But if you would practise it regularly, nothing can be easier. Is it not easy to ask oneself, when one goes to bed, have I prayed to God heartily, or

thought of Him all day? Have I behaved to my neighbour as I would have him behave to me? I made a bargain to-day with such a man: did I make it on such terms as I should have thought fair had I been in his place? I had to do such a piece of work for my master: did I do it as I would have done it if I had been working for myself? I had a quarrel with such a one to-day: was the fault mine or his? Did I say any thing to provoke him? Did I remember that a mild answer turneth away wrath? Was I slow to take offence and quick to forgive it?—*Aug. Hare.*

**249. ANCIENT EXERCISES.**—It is related by Herodotus, that, when Xerxes invaded Greece, he found the Grecians employed in celebrating the Olympian festival, and that the prize for which they contended was no more than a chaplet of wild olive. Tigranes, the son of Artabanus, exclaimed, *Alas, Mardonius!* against what kind of men have you led us to fight, men who engage in a combat with each other, not for gold or silver, but only for superiority of virtue and glory. The Olympian games, reinstituted by Iphitus, 776 years B.C., were celebrated every five years. Ten months of preparatory training were requisite, of which one was devoted to exercise in the stadium, in the presence of the judges, in order to qualify the competitor for the arduous trial. Free citizens only, whose characters were irreproachable, and who in other respects had complied with the rules of the institution, were permitted to contend. So important were the prizes of victory, that none but men of spotless reputation were allowed to enter the lists, which were carefully guarded against the intrusion of unworthy or improper persons. To conquer at Olympia, says Cicero, was greater and more glorious than to receive the honour of a Roman triumph. There was scarcely a town of any consideration in Greece and her colonies settled along the coasts of Asia and Africa, in the Ionian and Ægean islands, in Sicily and in Italy, in which there was not a gymnasium

or school of exercise, maintained at the public expense. The gymnasia were spacious buildings, of a square or oblong form, surrounded on the outside with piazzas, and containing a large area where the exercises were performed. Places for training in bad weather, porticoes, baths, chambers for oil and sand, with rows of trees and seats or benches, encompassed the stadia. The internal structure of these edifices was adapted to the convenience of those who frequented them, either for exercise or pleasure; and they were the resort of rhetoricians, philosophers, and men of learning, who here read their lectures, held their disputations, and recited their several productions. — *Mayo*.

**250. CATO'S REASONS FOR GIVING SUPREME POWER TO POMPEY.** — The same confusion afterwards took place again, and many began to talk more boldly of appointing a dictator. Cato, now fearing he should be overborne, was of opinion that it was better to give Pompey some office whose authority was limited by law, than to entrust him with absolute power. Bibulus, though Pompey's declared enemy, moved in full senate, that he should be appointed sole consul. For by that means, said he, the commonwealth will either recover from her disorder, or, if she must serve, will serve a man of the greatest merit. The whole house was surprised at the motion; and when Cato rose, it was expected he would oppose it. A profound silence ensued, and he said, He should not have been the first to propose such an expedient; but, as it was proposed by another, he deemed it advisable to embrace it; for he thought any kind of government better than none at all, and knew no man fitter to rule than Pompey in a time of such trouble. The senate came into his opinion, and a vote was passed that Pompey should be appointed sole consul, and that, if he should have need of a colleague, he might choose one himself, provided it were not before the expiration of two months.

**251. IN UTRUMQUE PARATUS.** — The sudden invasion

of an enemy overthrows such as are not on their guard, but they who foresee the war, and prepare themselves for it before it breaks out, stand without difficulty the first and the fiercest onset. I learned this important lesson long ago, and never trusted to fortune, even while she seemed to be at peace with me. The riches, the honours, the reputation, and all the advantages which her treacherous indulgence poured upon me, I placed so that she might fetch them away without giving me any disturbance. I kept a great interval between me and them. She took them, but she could not tear them from me. No man suffers by bad fortune, but he who has been deceived by good. If we grow fond of her gifts, fancy that they belong to us, and are perpetually to remain with us; if we lean upon them, and expect to be considered for them, we shall sink into all the bitterness of grief as soon as these false and transitory benefits pass away, as soon as our vain and childish minds, unfraught with solid pleasures, become destitute even of those which are imaginary. But if we do not suffer ourselves to be transported with prosperity, neither shall we be reduced by adversity; our souls will be proof against the dangers of both these fates, and having explored our strength, we shall be sure of it; for in the midst of felicity we shall have tried how we can bear misfortune. — *Bolingbroke*.

**252. ANCIENT AFRICA.**—Afric is indeed a country of wonderful fertility. How blameable then is Timæus, who not only neglected to acquire a proper knowledge of these matters, but with a childish weakness, destitute of judgment, and trusting to the credit of ancient stories, which have been long ago exploded, represents this whole part of the world as a dry and barren sand, incapable of producing any fruits. Nor is this country less remarkable with respect to the animals with which it abounds. For not only horses and oxen, but sheep also and goats, are



found in it more numerous than any other part of the world perhaps can show. Upon this account it is, that many of the inhabitants of this vast country, neglecting the cultivation of the lands, live upon the flesh of their cattle, and among their cattle. Every one also knows that Afric breeds elephants, lions, and leopards in great numbers, and of surprising strength; together with buffaloes, which are extremely beautiful, and ostriches of an enormous size; and that none of these animals are found in any part of Europe. But Timæus is silent with respect to all these things; and seems indeed as if he had designed to give such a description of this country as should be contrary to the truth.

**253. VIRTUES IMPROVABLE.** — Socrates being once asked, Whether he held courage to be an acquisition of our own, or the gift of Nature, I think, said he, that as in bodies some are more strong and better able to bear fatigue than others, even so, among minds, may be discerned the same difference; some of these, being by nature endued with more fortitude, are able to face dangers with greater resolution. For we may observe, continued he, that all who live under the same laws, and follow the same customs, are not equally valiant; nevertheless, I doubt not but education and instruction may give strength to that gift which Nature hath bestowed on us; for hence it is we see the Thracians and the Scythians fearing to meet the Spartans with their long pikes and large bucklers; while, on the contrary, the Spartans are not less afraid of the Scythians with their bows, or of the Thracians with their small shields and short javelins. The same difference is likewise observable in every other instance; and so far as any man exceeds another in natural endowments, so may he proportionably, by exercise and meditation, make a swifter progress towards perfection. Whence it follows, that not only the man to whom Nature hath been less *kind*, but likewise he whom she hath endowed most libe-

rally, ought constantly to apply himself with care and assiduity to whatsoever he wishes to excel in.

**254. THE BEST COUNSELLOR.**—The old have not the same temptations as the young; the rich have not the same sort of temptations as the poor; the prosperous and happy have not the same sort of temptations as the sorrowful. But every age, every rank, every condition of life, has its own trials and its own temptations, and perhaps these temptations may not be the same a couple of weeks together. For this reason the Bible is not a book to be read through once or twice, and then laid by; it must be read and thought upon again and again. The oftener you go to it for counsel and nourishment, the wiser, the stronger, the happier you will become. Go to it then in youth for such nourishment as youth needs; go to it in manhood and old age for such nourishment as manhood and old age need. Let me rather say, go to it for your daily bread. Seek in it whatever may be necessary for the present nourishment of your souls; and pray to the Holy Spirit to open your eyes, that you may find that nourishment. And when you have found it, still do as the bees do—hive it, store it up in your memories against the day of trial.—*Aug. Hare.*

**255. THEMISTOCLES AND EURYBIADES.**—Eurybiades, by reason of the dignity of Sparta, had the command of the fleet; but as he was apprehensive of the danger, he proposed to set sail for the Isthmus and take a station near the Peloponnesian army. Themistocles, however, opposed it; and the account we have of the conference on that occasion deserves to be mentioned. When Eurybiades said, Do not you know, Themistocles, that, in the public games, such as rise up before their turn are chastised? Yes, answered Themistocles; yet such as are left behind never gain the crown. Eurybiades upon this lifting up his staff, as if he intended to strike him, Themistocles said, Strike if you please, but hear me. The Lacedæmonian, admiring his command of temper, bade him speak what

he had to say; and Themistocles was leading him back to the subject, when one of the officers thus interrupted him: It ill becomes you, who have no city, to advise us to quit our habitations and abandon our country. Themistocles retorted upon him thus: Wretch that thou art! we have indeed quitted our walls and houses, not choosing, for the sake of those inanimate things, to become slaves; yet we have still the most respectable city of Greece in these two hundred ships, which are here ready to defend you, if you will give them leave. But if you forsake and betray us a second time, Greece shall soon find the Athenians possessed of as free a city and as valuable a country as that which they have quitted. These words struck Eurybiades with the apprehension that the Athenians might fall off from him. We are told also that, as a certain Eretrian was attempting to speak, Themistocles said, What! have you too something to say about war, who are like the fish that has a sword but no heart?

**256. WISDOM THE BEST GOOD.**—But, it is said, do not the men who abound in luxuries, who walk arrayed in gold and jewels, and wafting the perfume of their unguents, who lead an useless life of extravagance, ease and leisure, do not these seem to you happy in their refinements? It would be wrong, very wrong, in any one to persuade himself that men (if they are not rather to be called brutes) of this kind pass a tranquil or happy life. They have frequent attacks of remorse; it is distasteful even to them to dwindle away in idleness and inactivity; and being unable to distinguish themselves in any way worthy of themselves or their ancestors, they pass a life of discontent and trouble. Now, therefore, that neither riches, honour, nor luxurious ease, all of which are thought by men blessings of the first order, produce true tranquillity in the mind, and since from these it is impossible that the much wished for happiness of life can be found, what alternative remains but to determine that the means of a happy life

exist in the pursuit of wisdom, or nowhere else? Hence Cicero exclaims, What in the name of all the gods is more choiceworthy? What more worthy of man?

**257. INTEREST AT ROME.**—Tacitus says that the law of the twelve tables fixed the interest at one per cent. It is evident that he was mistaken, and that he took another law, of which I am going to speak, for the law of the twelve tables. If this had been regulated in the law of the twelve tables, why did they not make use of its authority in the disputes which afterwards arose between the creditors and debtors? We find not any vestige of this law upon lending at interest; and let us have but ever so little knowledge of the history of Rome, we shall see that a law like this could never be the work of the decemvirs. The Licinian law, made eighty-five years after the law of the twelve tables, was one of those temporary laws of which we have spoken. It ordained that what had been paid for interest should be deducted from the principal, and the rest discharged by three equal payments. In the year of Rome 398, the tribunes Duillius and Menenius caused a law to be passed which reduced the interest to one per cent. per annum. It is this law which Tacitus confounds with the law of the twelve tables, and this was the first ever made by the Romans to fix the rate of interest. Ten years after, this usury was reduced one half, and in the end entirely abolished. If we may believe some authors whom Livy had read, this was in the consulate of C. Marcius Rutilus and Q. Servilius, in the year of Rome 413.—*Montesquieu*.

**258. SYMPATHY.**—Sympathy exists not in brutes. They cannot even imagine each other's bodily sufferings, much less those of the mind. Even if they did, their imagination is not vivid enough to sympathise with the pains of others, to feel them as if they were their own. A sheep in health skips heedless over a wounded sheep. The gentlest dove pities not the dove who has lost his mate. Human beings

themselves, while young, feel little sympathy. Children delight in tormenting brutes. Nay, among the lower orders, men grown up seldom acquire that fine feeling. They become sociable, they become friendly to those they love, but they feel no participation in the sufferings of indifferent persons. They encourage cruel sports, they flock to executions. There have even risen nations eminently civilised, which with all the polish of marble retained all its hardness, of whom none yet conceived what we call humanity. Of the Romans, the rejoicings, the triumphs, began with the cold-blooded immolation of their most illustrious captives; their very favourite games themselves were sanguinary. They delighted in slaughter; and the softer sex, the vestal virgin, was foremost in bestowing the applause. Terence's famous speech, *Homo sum*, or at least the sentiment, was borrowed from Menander. The Greeks were the first who raised the altar to Pity. Christianity has first built around it the temple, has first made man regard the vicissitudes of every other man as his own.—*Hope.*

**259. RETIREMENT.**—Ask any one how he has been employed to-day. He will tell you, perhaps, I have been at the ceremony of a youth's coming of age; this friend invited me to a wedding; that desired me to attend the hearing of his cause; one begged me to be witness to his will; another called me to a consultation. These are offices which seem, while one is engaged in them, very necessary; and yet, when in the quiet of some retirement; we look back on the many hours thus employed, we cannot but condemn them as solemn impertinences. At such a season one is apt to reflect, How much of my life has been lost in trifles! At least it is a reflection which frequently comes across me at Sorrento, after I have been employing myself at my studies, or even in the necessary care of the animal machine; for the body must be repaired and supported, if we would preserve the mind

in all its vigour. In that peaceful retreat, I neither hear nor speak any thing of which I have occasion to repent. I suffer none to repeat to me the whispers of malice; nor do I censure any man, unless myself, when I am dissatisfied with my compositions. There I live undisturbed by rumour, and free from the anxious solitudes of hope or fear, conversing only with myself and my books. True and genuine life! Pleasing and honourable repose, more perhaps to be desired than the noblest employments! Thou solemn sea and solitary shore, best and most retired scene of contemplation, with how many noble thoughts have you inspired me! Snatch then, my friend, as I have done, the first occasion of leaving the noisy town with all its empty pursuits, and devote your days to study, or even resign them to ease; for as my ingenious friend Landino pleasantly said, It is better to do nothing than to be doing of nothings. —Ravenna, Oct. 6.

**260. WITHOUT CHRIST.**—Still there are two things mentioned by St. Paul which may give us some notion of the wretched forlorn state of such as are far off, without Christ. He tells us that they are without hope and without God. So, too, should we have been if we had been born heathens. If the star of the Gospel had not shone in the eyes of our fathers, and called them to worship Christ, we too should have been born without hope and without God. Now cast in your minds, how much would you strike off from every good man's happiness, if you took away his hope and his God from him. Surely there is no one here, who, however faulty his practice may be, would consent to part with hope, and give up his knowledge of God, that he might go and be a king among the heathens. So that the poorest man in a Christian land is infinitely better off than the richest and most powerful in the countries where Christ is not known. For they who are far off and without Christ are doomed to live without those hopes which are far

more precious than the crown of a king, and without that knowledge of God which is far mightier than the sceptre of a king. Being without Christ they are without God. For it is only through Christ that we can come to God, even to know Him, much more to love Him and to obey Him. All who are without Christ must needs be without God.—*Aug. Hare.*

**261. FALL IN THE VALUE OF MONEY.**—Garcilasso informs us that in Spain, after the conquest of the Indies, the interest which was at ten per cent. fell to five. This was a necessary consequence. A great quantity of specie being all of a sudden brought into Europe, much fewer persons had need of money. The price of all things increased, while the value of money diminished: the proportion was then broken, and all the old debts were discharged. We may recollect the time of the system, when every thing was at a high price except specie. Those that had money after the conquest of the Indies, were obliged to lower the price or hire of their merchandise, that is, in other words, their interest. From this time they were unable to bring interest to its ancient standard, because the quantity of specie brought to Europe has been annually increasing. Besides, as the public funds of some states, founded on riches procured by commerce, gave but a very small interest, it became necessary for the contracts of individuals to be regulated by these. In short the course of exchange having rendered the conveying of specie from one country to another remarkably easy, money cannot be scarce in a place where they may be so readily supplied with it by those who have it in plenty.—*Montesquieu.*

**262. ARCESILAUS TO THAUMASIAS.**—I have given Diogenes a copy of my will to convey to you. For, because I am frequently unwell, and have got very infirm, I thought it right to make a will, that, if anything should happen to me, I might not depart with the feeling of having done you any injury, who have been so constantly affectionate to me,

And as you have been at all times the most faithful to me of all my friends, I entreat you to preserve this out of regard for my old age and your affection for me. Take care then to behave justly towards me, remembering how much I entrust to your integrity, so that I may appear to have managed my affairs well, as far as depends on you. There is another copy of this will at Athens, in the care of some of my friends, and another at Eretria, in the hands of Amphilchritus.

**263. GOOD AND ILL DEEDS.**—In all the actions which a man performs, some part of his life passes. We die while doing that for which alone our sliding life was granted. Nay, though we do nothing, time keeps his constant pace, and flies as fast in idleness as in employment. Whether we play or labour, or sleep, or dance, or study, the time posts on, and the sand runs. An hour of vice is as long as an hour of virtue. But the difference between good and bad actions is infinite. Good actions, though they diminish our time here as well as bad actions, yet they lay up for us a happiness in eternity, and will recompense what they take away by a plentiful return at last. When we trade with virtue, we do but buy pleasure with the expense of time. So it is not so much a consuming of time as an exchange. As a man sows his corn, he is content to wait awhile, that he may at the harvest receive it with advantage. But the bad deeds that we do here, not only rob us of much time, but also bespeak a torment for hereafter; and that, in such a life, the greatest pleasure we could there be crowned with would be the very act of dying. The one treasures up pleasure in everlasting life, the other provides torture in a death eternal. Why should I wish to pass away this life ill, which to those that are ill is the best? If I must daily lessen it, it shall be by that which shall joy me with a future income. Time is like a ship that never anchors: while I am on board, I had better do those things that may profit me at my landing, than practise such



as shall cause my commitment when I come ashore. Whatsoever I do, I would think what will become of it when it is done. If good, I will go on to finish it; if bad, I will either leave off where I am, or not undertake it at all. Vice, like an unthrift, sells away the inheritance while it is but in reversion; but virtue, husbanding all things well, is a purchaser.—*Feltham*.

**264. DO AS YOU WOULD BE DONE TO.**—The saying, Do as you would be done to, is often misunderstood; for it is not thus meant, that I, a private man, should do to you, a private man, as I would have you do to me; but do as we have agreed to do one to another, by public agreement. If the prisoner should ask the judge whether he would be contented to be hanged, were he in his case, he would answer, No. Then says the prisoner, Do as you would be done to. Neither of them must do as private men, but the judge must do by him as they have publicly agreed; that is, both judge and prisoner have consented to a law, that, if either of them steal, he shall be hanged.—*Selden*.

**265. COUNSELS.**—Consider who you are, what you do, whence you came, where you must go, and beware of Had-I-wist. A globe cannot fill a triangle: the emptiness and nullity that there naturally is in the enjoyments of this world, show they were never designed to fill up the large capacities of the heart of man. Who neglects the service of the Almighty, dies without doing that for which he was made to live. Our minds receive the ideas and images of most things originally from our senses. Set waiters at those cinque ports to seize upon all contraband goods. Guard those avenues against all appearance of evil. Use much attention and consideration; weigh things themselves; follow the dictates of reason, though appetite lean another way. When a vain object raiseth an ill suggestion, suggestion draws on delight; delight, consent; consent, endeavour; endeavour, practice; practice, custom; custom, excuse; excuse, defence; defence, obstinacy; obstinacy,

boasting of sin ; boasting, a reprobate sense. Innocency is the greatest felicity ; a good conscience is a continual feast. This is the music which makes a merry heart ; this makes prisoners sing when the jailor trembles. Christianity is the only excellent and compendious art of happy living ; piety towards God, justice and charity towards men, and temperance and chastity in reference to ourselves, are tasks that sublime at once our natures and our pleasures.

**266. LETTER.**—No opportunity escapes me of inquiring where you are, what you are doing, and what company you keep. And I am well enough pleased that I hear nothing respecting you ; for it shows that you live retired. Not but I dare trust you with the wide world also ; but yet it is not easy, such general conversation ; nor is it absolutely safe, for, though it could not corrupt, it might yet hinder you. Now, wheresoever you are, know that I am with you ; and you are so to live as if I both heard and saw you. Your letters are really blessings to me, and the sense of your improvement relieves me, even under the consideration of my own decay. Remember that, as I am old, so are you mortal. Be true to yourself, and examine yourself, whether you be of the same mind to-day that you were yesterday, for this is a sign of perfect wisdom.—Tivoli, Nov. 4.

**267. RESPECT FOR OATHS AT ROME.**—There is no nation, says Livy, that has been longer uncorrupted than the Romans, no nation where moderation and poverty have been longer respected. Such was the influence of an oath with this people, that nothing bound them more strongly to the laws. They often did more for the observance of an oath than they would ever have done from the thirst of glory or the love of their country. When Quinctius Cincinnatus, the consul, wanted to raise an army in the city against the *Æqui* and the *Volsci*, the tribunes opposed him. Well, said he, let all those who have taken an oath to the consul of the preceding year march under my banners. In vain did the tribunes cry out that this oath was no longer binding, and

that, when they made it, Quinctius was but a private person. The people were more religious than those who pretended to direct them ; they would not listen to the distinctions of the tribunes. When the same people thought of retiring to the Sacred Mount, they felt an inward check from the oath they had taken to the consuls, that they would follow them into the field. They entered then into a design of killing the consuls, but dropped it when they were given to understand that their oath would still be binding. It is easy to judge of the notion they entertained of the violation of an oath, by the crime they intended to commit. After the battle of Cannæ, the people were seized with such a panic that they wished to retire to Sicily, but Scipio having prevailed upon them to swear that they would not stir from Rome, the fear of violating this oath surpassed all other apprehensions. Rome was a ship carried by two anchors, religion and morality, in the midst of furious tempests.—*Montesquieu*.

**268. AT HOME EVERYWHERE.**—Whatever is best, is safest, lies out of the reach of human power, can neither be given nor taken away. Such is this great and beautiful work of Nature, the world. Such is the mind of man, which contemplates and admires the world whereof it makes the noblest part. These are inseparably ours, and as long as we remain in one, we shall enjoy the other. Let us march intrepidly wherever we are led by the course of human accidents. Wherever they lead us, on what coast soever we are thrown by them, we shall not find ourselves absolutely strangers. We shall meet with men and women, creatures of the same figure, endowed with the same faculties, and born under the same laws of Nature. We shall see the same virtues and vices flowing from the same principles, but varied in a thousand different and contrary modes, according to that infinite variety of laws and customs which is established for the same universal end, the preservation of society. We shall feel the same revolutions of seasons, and the same sun and moon will guide the course of our year. The same azure vault, bespangled with stars,

will be everywhere spread over our heads. There is no part of the world from whence we may not discover an object still more stupendous, that army of fixed stars hung up in the immense space of the universe, innumerable suns, whose beams enlighten and cherish the unknown worlds which roll round them. And while I am ravished by such contemplations as these, whilst my soul is thus raised up to heaven, it imports me little what ground I tread on.—*Bolingbroke.*

**269. XERXES AND DEMARATUS.**—Xerxes, a vain and foolish prince, when he made war on Greece, was told by one, that it would never come to a battle, by another, that he would find only empty cities and desolate countries, for they would not so much as stand the very fame of his coming. Others soothed him with the opinion of his prodigious numbers; and they all concurred to puff him up to his destruction. Only Demaratus advised him not to depend too much upon his numbers, for he would find them a burthen rather than an advantage; that three hundred men in the mountain straits would be enough to check his whole army; and that such an accident would surely turn his vast multitudes to his confusion. It fell out as Demaratus foretold, and he had thanks for his fidelity. Miserable prince, who, among so many thousand subjects, had but one servant to tell him the truth!

**270. MARRIAGES OF THE SWISS.**—The marriages of the Swiss are thus conducted. The bride is first summoned from her house by a party in military uniform, and away to the music of the drum and fife; signifying that she is about to become the partner of a warrior. There is a troop of horse also in attendance, greater or less, according to the rank and circumstances of the parties. The bride herself is carried on a fine horse with gay trappings, behind the bride's-man, to the house of the bridegroom. Thence they proceed to church; and she is conducted by a band of maidens, whose heads are bound with ribbons and garlands,

to the altar. She is dressed in a singular costume of antique fashion, appropriated to these occasions. When the rites are completed, the bridegroom takes hold of her girdle and thus leads her forth; and many other barbarous ceremonies are performed. Both upon entering the church and leaving it, the party is saluted with a concert of drums, horns, and fifes; and every one present is tricked out in military bravery, with a splendour that one could suppose was beyond the means of these villagers. The evening closes with dancing, which they are particularly fond of, but perform in an artless barbarous fashion, with little variety of movement or figures; two persons, for the most part a man and a woman, stand up together, and perform certain evolutions, pacing round and round in a circle, till both are tired; and their places are then taken by two others, who go through precisely the same course of actions.—*Simond.*

**271. STUDIES.**—About the Greek language I cannot advise you. It is a beautiful study, but I fear you will have no time to carry it through, and all the time you give to it will be lost to your Latin, which, though it is considered a less interesting language than the Greek, is yet much more important for you to know. And therefore, as I said before, I do not venture to advise you on the subject. I only recommend you to learn first, what is most necessary and most suitable to your condition. You are now acquainted with four languages. In your hours of amusement you can learn enough German to understand it anyhow; I think you will be employing yourself well. Next to the knowledge of the way of salvation, which is the most essential thing of all, and which we learn from the Sacred Scriptures, next to this, I believe, nothing will be of greater use to you than to study that branch of moral philosophy which treats of justice and injustice. I need not speak to you of reading history, by which, more than anything else, men's judgments are shaped, because your own inclination carries you to it, and you have made great progress in it. But perhaps you are occupied

with other matters, and my tedious letters only weary you. I must however remind you to take good care of your health, and not to injure it with too much study. Nothing excessive lasts long, and a sound mind is not enough, unless it dwells in a sound body. Since you are somewhat serious by nature, you should choose companions who can enliven you with becoming entertainment. — Vienna, July 8th.

**272. THE DIVINE SHOULD BE A GOOD MAN.**—But what rule, think you, ought we to lay down for those who have enrolled themselves as followers not of any human faculty, but of theology, the most perfect of all, the divine science. Will any one hesitate to allow the indispensable necessity of the highest probity in a theologian? I, for my part, hardly think that the name of theologian can be applied to a man whose life is not worthy of his profession. The name of theology is in itself so sacred and divine, that anything allied with human infirmity, not to say wicked and base, appears entirely opposed to the pursuit of this science. Cicero laughed at Epicurus for praising temperance, while in pleasure, the direct opposite of temperance, he placed the highest good. What, then, if perchance it were to happen, that men whose all-important and perpetual business is to preach of God and of the Christian virtues, of the eternal happiness of the blessed, and, if you will, of the punishment prepared in hell for the wicked, of which they wish to produce in us the fullest conviction, should be themselves following an unholy course of life? Are such men less to be reprov'd? Conviction, says Aristotle, is the especial work of pure and undefiled moralists. They who live in a manner contrary to their teaching, would seem like those who act upon the stage, who, as soon as they have left it, pay not the slightest regard to what seemed just before to afford them the greatest pleasure. It may have been in consequence of their licentiousness that the proverb gained celebrity which says, that he who cultivates the friendship of divines, loses his religion.

Cruel and iniquitous words, wresting the criminality of a few to a charge against the whole of the sacred body of theologians. For how many illustrious men are there before our eyes in this state, whose knowledge of divinity is not greater than their practice of piety and religion, and who, by a most unblemished course of life, entirely remove and refute calumnies of this kind.

**273. THE BEST GUIDES TO BE EMPLOYED.**—Socrates likewise observed, that a sceptre in the hand could not make a king; neither were they rulers in whose favour the lot, or the voice of the people, had decided; or who, by force or fraud, had secured their election, unless they understood the art of governing. And, although he would readily allow it not less the province of the prince to command, than of the subjects to obey; yet he would afterwards demonstrate, that the most skilful pilot would always steer the ship; the master, no less than the mariners, submitting to his direction. The owner of the farm left the management of it, he said, to the servant whom he thought better acquainted than himself with agriculture; the sick man sought the advice of the physician; and he who engaged in bodily exercises, the instructions of those who had most experience. And whatever there may be, continued Socrates, requiring either skill or industry to perform it, when the man is able, he doeth it himself; but if not, he hath recourse, if prudent, to the assistance of others; since in the management of the distaff even a woman may be his instructor: neither will he content himself with what he can have at hand, but inquireth out with care for any who can best serve him.

**274. INSIGHT.**—The unwise sees not a whit into the great and awful majesty of God. He discerns Him not in all his creatures, filling the world with his infinite and glorious presence. He sees not his wise providence, overruling all things, disposing all casual events, ordering all sinful actions of men to his own glory. He comprehends nothing

of the beauty, majesty, power and mercy of the Saviour of the world, sitting in his humanity at his Father's right hand. He sees not the unspeakable happiness of the glorified souls of the saints. He sees not the whole heavenly commonwealth of angels ascending and descending to the behoof of God's children, waiting upon him at all times invisibly, not excluded with closeness of prisons, nor desolateness of wildernesses; and the multitude of evil spirits passing and standing by him, to tempt him unto evil: but, like to the foolish bird, when he hath hid his head that he seeth nobody, he thinks himself unseen, and then counts himself solitary when his eye can meet with no companion. Though my insight into matters of the world be so shallow, that my simplicity moveth pity, or maketh sport unto others, it shall be my contentment and happiness that I see further into better matters. That which I see not is worthless and deserveth little better than contempt; that which I see is unspeakable, inestimable for comfort, for glory.—*Bishop Hall.*

**275. A PROSPECT.**—The disposition of the country is the most beautiful that can be imagined. Figure to yourself an immense amphitheatre; but such as the hand of nature only could form. Before you lies a vast extended plain bounded by a range of mountains, whose summits are crowned with lofty and venerable woods, which supply variety of game: from hence, as the mountains decline, they are adorned with underwoods. Intermixed with these are little hills of so strong and fat a soil, that it would be difficult to find a single stone upon them; their fertility is nothing inferior to the lowest grounds; and though their harvest indeed is something later, their crops are as well matured. At the foot of these hills the eye is presented wherever it turns with one unbroken view of numberless vineyards, which are terminated by a border, as it were, of shrubs. From thence you have a prospect of the adjoining fields and meadows below. The soil of the former



is so extremely stiff, and upon the first ploughing it rises in such vast clods, that it is necessary to go over it nine several times with the largest oxen and the strongest ploughs, before it can be thoroughly broken; while the enamelled meadows produce trefoil, and other kinds of herbage, as fine and tender as if it were but just sprung up, being continually refreshed by never failing rills. But though the country abounds with great plenty of water, there are no marshes; for, as it is a rising ground, whatever water it receives without absorbing, runs off into the Isère. This river, which winds through the middle of the meadows, is navigable only in winter and spring, when it transports the produce of the lands to Grenoble; but its channel is so low in summer, that it scarce deserves the name of a river; towards the autumn, however, it begins to renew its claim to that title. You could not be more agreeably entertained than by taking a view of the face of this country from the top of one of our neighbouring mountains: you would imagine that not a real but a painted landscape lay before you, drawn with the most exquisite beauty and exactness: such harmonious and regular variety charms the eye whichever way it throws itself.—Aix, July 7.

**276. JOHNSON ON CLASSICAL LEARNING.**—I asked him if he really thought a knowledge of the Greek and Latin languages an essential requisite to a good education. Most certainly, sir, said he, for those who know them have a very great advantage over those who do not. Nay, sir, it is wonderful what a difference learning makes upon people, even in the common intercourse of life, which does not appear to be much connected with it. And yet, said I, people go through the world very well, and carry on the business of life to good advantage, without learning. Why, sir, he replied, that may be true in cases where learning cannot possibly be of any use; for instance, this boy rows us as well without learning as if he could sing the song of

Orpheus to the Argonauts, who were the first sailors. He then called to the boy, What would you give, my lad, to know about the Argonauts? Sir, said the boy, I would give what I have. Johnson was much pleased with his answer, and we gave him a double fare. Then, turning to me; Sir, said he, a desire of knowledge is the natural feeling of mankind, and every human being, whose mind is not debauched, will be willing to give all that he has to get knowledge.—*Boswell*.

**277. ANCIENT STUDY OF ELOQUENCE.**—If this be true, what, I ask, was the reason that induced the most famous orators of ancient times to devote such attention and study to the lectures of philosophers, and to the thorough investigation of their precepts? I will instance Pericles, on whose lips it was said that the Goddess of Persuasion was enthroned, whom the writers of the old comedy have handed down as hurling lightnings and thunders, and as the disturber of Greece. What induced him to apply for instruction to Anaxagoras, the natural philosopher, and to join his sect, if he had assured himself that there was nothing in his teaching that could contribute to the excellence of which he was ambitious,—that, I mean, of eloquence? Why should I mention Demosthenes or M. Tullius? Do we think that there could have existed in either such power of speaking, had not the former attentively and diligently listened to the instructions of Plato, the latter to those of Philo, Diodorus, Posidonius and many other famous philosophers? If what these men learned from the philosophers could have been learned from the rhetoricians, they would rather have sought it at home, and in their own profession, than borrowed and collected from others.

**278. THE MOLE.**—What is more obvious and ordinary than a mole, and yet what more palpable argument of Providence than she? The members of her body are so exactly fitted to her nature and manner of life: for her dwelling being under ground, where nothing is to be seen, Nature

has so obscurely fitted her with eyes, that naturalists can hardly agree whether she have any sight at all or no. But for amends, what she is capable of for her defence and warning of danger, she has very eminently conferred upon her; for she is exceedingly quick of hearing. And then her short tail and short legs, but broad fore feet, armed with sharp claws; we see by the event to what purpose they are, she so swiftly working herself under ground, and making her way so fast in the earth, as they that behold it cannot but admire it. Her legs therefore are short, that she need dig no more than will serve the mere thickness of her body. And her fore feet are broad, that she may scoop away much earth at a time; and little or no tail she has, because she courses it not on the ground, like the rat or the mouse, of whose kindred she is; but lives under the earth, and is fain to dig herself a dwelling there. And she making her way through so thick an element, which will not yield easily, as the air or the water, it had been dangerous to have drawn so long a train behind her; for her enemy might fall upon her rear, and fetch her out, before she had completed or got full possession of her works.—*Addison*.

**279. THE VANDALS.**—The Vandals were the first of the barbarians who invaded Spain. It was one of the richest and most populous of the Roman provinces; the inhabitants had been distinguished for courage, and had defended their liberty against the arms of Rome with greater obstinacy, and during a longer course of years, than any nation in Europe. But so entirely were they enervated by their subjection to the Romans, that the Vandals, who entered the kingdom A.D. 409, completed the conquest of it with such rapidity, that in the year 411 these barbarians divided it among them by casting lots. The desolation occasioned by their invasion is thus described by Idatius, an eyewitness. The barbarians wasted every thing with hostile cruelty. The pestilence was no less destructive. A dreadful famine raged

to such a degree that the living were constrained to feed on the dead bodies of their fellow citizens; and all those terrible plagues desolated at once the unhappy kingdoms. The Goths having attacked the Vandals in their new settlements, a fierce war ensued; the country was plundered by both parties; the cities which had escaped from destruction in the first invasion of the Vandals, were now laid in ashes, and the inhabitants exposed to suffer every thing that the wanton cruelty of barbarians could inflict. From Spain the Vandals passed over into Africa A.D. 428. Africa was, next to Egypt, the most fertile of the Roman provinces. It was one of the granaries of the empire, and is called by an ancient writer the soul of the commonwealth. Though the army with which the Vandals invaded it did not exceed thirty thousand fighting men, they became absolute masters of the province in less than two years.—*Robertson.*

**280. REMONSTRANCE.**—What care and anxiety, nay, what fear had you spared me, if you had written to me only once or twice on your journey! I did not desire a laboured letter, only a word or two, as, This day we arrived here in safety, or the like. You remember how earnestly I begged this of you when you were leaving me. But you will say, It matters little to you whether you hear or not; when I arrive at Padua or Venice, then I will write to you. You might have done both, and if you had, I should have thought myself greatly obliged. However, I would rather suppose that you have met no one to whom you could trust a letter for me, than either that you disregard your promises, or that your affection for me has begun to fail. That it was strong when you left me, I knew by the tears which hardly suffered you to say farewell. I forgive you this crime, and every other which you shall henceforth commit against me, if you will only be careful not to let your thirst for learning and acquiring information lead you into danger. You remember how

often and how solemnly you have promised me to be cautious. If you fail in this, I shall charge you with a breach of the contract that is between us, and you will be forced to confess that you have broken the terms of our friendship. To offend me is of little consequence; but reflect how grievously you would be sinning against your excellent father, who has placed all his hopes in you, and who, being now in the flower of life, expects to see the full harvest of those virtues which your character promises so largely to produce.—Vienna, Sept. 5.

**281. ACTS OF AUGUSTUS.**—Augustus divided the city into wards, and other inferior departments; ordaining that the annual magistrates should by lot take the charge of the former, and that the latter should be governed by masters chosen out of the neighbouring commonalty. He appointed a nightly watch to be kept against accidents from fire; and, to prevent the frequent inundations of the Tiber, widened and cleansed its channel, which had in length of time been almost dammed up with rubbish, and much reduced by the falling in of houses. To render the avenues of the city more commodious, he took upon himself the charge of improving the Flaminian causeway as far as Ariminum, and distributed the repairs of other roads, to be defrayed out of the money arising from the spoils of war, amongst several persons who had obtained the honour of a triumph. Temples decayed by time, or destroyed by fire, he either repaired or rebuilt; and enriched them, as well as many others, with noble donations. He, upon one occasion, deposited in the sacred apartment of Jupiter Capitolinus, sixteen thousand pounds of gold, with jewels and pearls, to the amount of fifty millions of sesterces.

**282. THE HUMAN HAND.**—But to man, the only animal that partakes of divine intelligence, the Creator has given, in lieu of every other natural weapon or organ of defence, that instrument, the hand; an instrument applicable to every art and occasion, as well of peace as of war. **Man,**

therefore, wants not a hoof, or horn, or any other natural weapon ; inasmuch as he is able with his hand to grasp a much more effective weapon, the sword or spear. Besides which, natural weapons can be employed only in close conflict ; while some of the weapons employed by man, as javelins or arrows, are even more effectual at a distance. And, again, though man may be inferior to the lion in swiftness, yet, by his dexterity and skill, he breaks into his use a still swifter animal, the horse, mounted on whose back he can escape from or pursue the lion, or attack him at every advantage. He is enabled moreover, by means of this instrument, to clothe himself with armour of various kinds, or to entrench himself within camps or fenced cities. Whereas, were his hands encumbered with any natural armour, he would be unable to employ them for the fabrication of those instruments and means which give him such a decided advantage over all other animals of creation.

**283. CONSCIENTIOUS DETERMINATION** — You act agreeably to your usual kind concern for my interest, when you advise me to look upon the codicil of Mariano (who has appointed me one of his coheirs) as void, because it is not confirmed by his will. That the law in this case esteems it invalid I well know ; and it is a point which even those who are ignorant of every other are usually no strangers to. But I have a law of my own, which I shall always religiously observe ; and that is, punctually to perform the will of the dead, though it may want the essential forms. This codicil, beyond all manner of doubt, is of Mariano's own handwriting : therefore, though it is not confirmed by his will, I shall observe it as strictly as if it were ; especially as there is no danger that any informer can take advantage of the mistake. If indeed there was any danger that what I give to the legatees in the codicil would be seized and forfeited to the use of the public, I should, perhaps, act with more deliberation ; but as the forfeiture in the case is merely for the benefit of the heir, and he may dispose of what ac-

cruces to him as such in the manner he thinks proper, nothing hinders, since the law does not, my observing that rule which I have laid down to myself. Farewell.—Sorrento, April 24.

**284. REPLY.**—Nay, but I do not say it matters little to you whether you hear or not, for I am well aware how that love is full of anxious fear. But this I will say, and say with truth, that I met literally no one who was going towards Vienna. But inasmuch as you tacitly charge me with some slackening of the affection with which I have regarded and ever shall regard you and all your noble qualities, while I acknowledge your kindness, I beg of you seriously and earnestly, that whatever be the distance which separates us, you will be satisfied of this, that I am not so possessed either with the folly of a boy, or the inconstancy of a woman, or the ingratitude of a brute, as not to seek eagerly the friendship of such a man, and hold it fast when I have gained it, and be thankful for it as long as I have it. I would I were sufficiently at home in Latin or you in English, you should see what a fence I would make of these suspicions of yours.—Lucca, Nov. 26.

**285. SELF-CONCEIT.**—Our young men have so good an opinion of themselves, that they most foolishly believe, that by a very slight amount of study, and in a short time, they can attain excellence in any one faculty, and take the lead in it. Great indeed is their mistake. I, for my part, consider that men puffed up with this sort of opinion of themselves can never attain to true learning. For since this opinion of theirs respecting their own talent is the parent of immense self-confidence, and self-confidence in turn of neglect of study, negligence again of stupidity and ignorance, what good fruit at last can be expected of them? Indeed, it is all over with the studies of such men. It is all over with their brilliant talents and reputation. This pernicious and fatal opinion of one's own intellect snaps all the strings of industry, and chokes up the noble path of praise. Ac-

cordingly, Bias, one of the wise men of Greece, called this puffed up self-satisfaction the chief obstacle to literary progress. Seneca too is right in agreeing with him, when he says, that many would have found their way to wisdom, had they not thought they had already arrived.

**286. CONVERSATION OF LITERARY MEN.**—In conversation, the sublime Dante was taciturn or satirical; Butler sullen or caustic; Gray and Alfieri seldom talked or smiled; Descartes, whose habits had formed him for solitude and meditation, was silent; Rousseau was remarkably trite in conversation; not an idea, not a word or fancy of eloquence warmed him; Addison and Molière in society were only observers; and Dryden has very honestly told us, My conversation is slow and dull, my humour saturnine and reserved; in short, I am none of those who endeavour to break jests in company, or make repartees. Pope had lived among the great, not only in rank but in intellect, the most delightful conversationists; but the poet felt that he could not contribute to these seductive pleasures, and at last confessed that he could amuse and instruct himself much more by other means. As much company as I have kept, and as much as I like it, I love reading better, and would rather be employed in reading than in the most agreeable conversation. Pope's conversation, as preserved by Spence, was sensible; and it would seem that he had never said but one witty thing in his whole life, for only one has been recorded. It was ingeniously said of Vaucanson, that he was as much an automaton as any which he made. Hogarth and Swift, who looked on the circles of society with eyes of inspiration, were absent in company; but their grossness and asperity did not prevent the one from being the greatest of comic painters, nor the other as much a creator of manners in his way. Genius, even in society, is pursuing its own operations, and it would cease to be itself were it always to act like others.—*I. Disraeli.*

**287. THE FABUL.**—This irruption of the Veientes into the



Roman territories was indeed short with respect to the time it lasted, but of the greatest consequence in regard to the large tract of land they overran ; which gave the Romans an unusual concern, mixed with shame, the enemy advancing as far as the river Tiber and Mount Janiculum, which is not more than two miles from Rome : and there were no forces then on foot to stop their further progress ; for the Veientes came upon them before the Roman army could be got together, and divided into companies. Upon this, the consuls assembled the senate ; and, after considering in what manner the war should be carried on against the Veientes, it was the opinion of the majority to keep an army constantly assembled upon the frontiers, which should guard the entrance into the Roman territories, and always continue in arms. But the expense of maintaining these guards, which would be very considerable, made them uneasy, the public treasury being exhausted by the continual expeditions they had been engaged in, and their private fortunes wasted in furnishing contributions. And their uneasiness was still increased by the consideration of the manner in which the guards proposed to be sent should be raised ; there being little probability that any particular persons would voluntarily expose themselves in the defence of all, and, without being succeeded by others, undertake a continual fatigue. While the senators were anxious on both these accounts, the two Fabii assembled all those of their family ; and having consulted with them, they promised the senate that they themselves would voluntarily undertake this danger in defence of all the citizens ; and with their clients and friends, and at their own expense, continue in arms as long as the war lasted. All admired their generous zeal, and placed their hopes of victory in this single action ; and the whole city celebrating their praise, and offering up vows and sacrifices for their success, they took their arms and went out. They were commanded by Marcus Fabius, who had been consul the preceding year, and overcame the Etruscans in

the last action. Their number consisted of about four thousand, the greater part of whom were their clients and friends, and of the Fabian clan three hundred and six persons. They were soon after followed by the Roman army, under the command of Cæso Fabius, one of the consuls.

**288.** When they came near the river Cremera, which is not far from the city of the Veientes, they built a fortress upon a steep and craggy hill, of strength sufficient to be defended by a moderate garrison, surrounded it with a double ditch, and fortified it with many towers. The fortress was called Cremera, from the river. As many hands were employed in this work, and the consul himself assisted them, it was finished sooner than could have been expected. After that, the consul marched out of the fortress with his army, and went to the opposite side of the country of the Veientes, that lies next to the other part of Etruria, where the Veientes kept their herds, not expecting that a Roman army would ever penetrate into that country; and, having possessed himself of a great booty, he caused it to be transported to the new-erected fortress, which booty gave him great pleasure for both these reasons: the first that he had taken a swift revenge on the enemy, and the other that he should supply the garrison with everything they wanted in great abundance. For he neither brought any part of the spoils to the treasury, nor divided any to the soldiers who served under him; but granted all the cattle, the beasts of burden, the yokes of oxen, the iron, and the other instruments of husbandry, to the guards of the Roman territories. After he had performed these things, he returned home with the army. The Veientes found themselves in great straits, after this fortress was erected to awe their country; since from this time they could neither till their land with security, nor receive any provisions imported from abroad. For the Fabii had divided their army into four bodies, one of which they left as a guard to the fortress, and with the other three they continually harassed

the enemy's country; and whether the Veientes attacked them openly with a considerable force,' which often happened, or endeavoured to draw them into an ambush, the Fabii had the advantage in both, and, after killing many of them, retired in safety to the fortress; so that the enemy durst no longer encounter them, but continued shut up within their walls during the greater part of the time, and only ventured out by stealth. And thus ended that winter.

**289. SAVAGE LIFE.**—The life of a mere fisher or hunter is a life of alternate famine and repletion, superfluity and want, toil and torpor. It is a life in which each man always beholds his neighbour's hand lifted to wrest from him what he himself most urgently wants, most dearly has earned; in which he always wishes to take away the life of every other man, only in order to secure his own. It is a life little removed from that of the most ferocious brute. Yet many men, whose senses are not active enough to derive from that life much suffering, or whose minds are not fertile enough to devise the means of improving their condition, go no further in art than some contrivance for fishing or for hunting. They stop there in their attempts at civilisation. Content with some fishbone to harpoon the fish which cleave the wave, with a club to fell the beasts that sweep the ground, the inventor goes no further. What he wants he pursues; when pursued, he flies or defends himself; when sated, he lies down and sleeps away his surfeit; only by fresh wants he is roused to fresh exertion. If, declining in strength, he feels unequal to the task, he lies down and dies. Resignation is to him less irksome than the trouble of contending with the ills of life.—*Hope.*

**290. COUNSEL RESPECTING STUDIES.**—I am glad you have decided on going to Padua, where you will easily find better lodging than at Venice, and, I hope, have better acquaintances to amuse yourself with, and to converse with about your studies. You were quite right to learn the elements of astronomy, but I do not advise you to proceed

far in the science, because it is very difficult, and not likely to be of much use to you. I know not whether it is wise to apply your mind to geometry, though it is a noble study, and well worthy of a fine understanding: but you must consider your condition in life, how soon you will have to tear yourself from your literary leisure; and, therefore, the short time which you still have should be devoted entirely to such things as are most essential. I call those things essential to you, which it is discreditable for a man of high birth not to know, and which may one day be an ornament and a resource to you. Geometry may, indeed, be of great use to a man of rank, in the fortification or investment of towns, in castrametation, and all branches of architecture; but to understand it sufficiently to make it useful, would certainly require much time, and I consider it absurd to learn the rudiments of many sciences, simply for display and not for use. Besides, you are not over cheerful by nature, and it is a study which will make you still more grave; and as it requires the strongest application of the mind, it is likely to wear out the powers of the intellect, and very much to impair the health; and the greater the ability, the more intense is the interest excited, and therefore the more injurious; and you know you have no health to spare.—Ratisbon, May 14.

291. A ROMAN HOUSEHOLD.—Gallus still lay buried in heavy sleep in his quiet chamber, the carefully chosen position of which both protected him against all disturbing noises, and prevented the early salute of the morning light from too soon breaking his repose. But around all was life and activity; from the cells and chambers below, and the apartments on the upper floor, there poured a swarming multitude of slaves, who presently pervaded every corner of the house, hurrying to and fro, and cleaning and arranging with such busy alacrity, that one unacquainted with these customary movements would have supposed that some grand festivity was at hand. A whole decury of

house-slaves, armed with besoms and sponges, under the superintendence of the hall-porter, began to clean the entrance-rooms. Some inspected the vestibule, to see whether any bold spider had spun its net during the night on the capital of the pillars or groups of statuary; and rubbed the gold and tortoiseshell ornaments of the folding-doors and posts at the entrance, and cleaned the dust of the previous day from the marble pavement. Others again were busy in the court and its adjacent halls, carefully traversing the mosaic floor and the paintings on the walls with soft Lycian sponges, lest any dust might have settled on the wax-varnish with which they were covered; they also looked closely whether any spot appeared blackened by the smoke of the lamps; and then decked with fresh garlands the busts and shields, which supplied the place of the images or waxen masks of departed ancestors. In the house-cave or interior court, and the larger peristyle, more were engaged in rubbing with coarse linen cloths the polished pillars of Tænarian and Numidian marble, which formed a most pleasing contrast to the intervening statues, and the fresh green verdure of the vacant space within. — *Becker.*

**292. CICERO'S RELIGION.**—Whatever was the origin of the religion of Rome, Cicero's religion was undoubtedly of heavenly extraction, built, as we have seen, on the foundation of a God, a providence, an immortality. He considered this short period of our life on earth as a state of trial, or a kind of school, in which we were to improve and prepare ourselves for that eternity of existence which was provided for us hereafter; that we were placed therefore here by our Creator, not so much to inhabit the earth, as to contemplate the heavens, on which were imprinted, in legible characters, all the duties of that nature which was given to us. He observes, that this spectacle belonged to no other animal but man, to whom God, for that reason, had given an erect and upright form, with eyes not prone or fixed upon the

ground, like those of other animals, but placed on high and sublime, in a situation the most proper for this celestial contemplation, to remind him perpetually of his task, and to acquaint him with the place from which he sprung, and for which he was finally designed. He took the system of the world, or the visible works of God, to be the promulgation of God's law, or the declaration of his will to mankind; whence, as we might collect his being, nature, and attributes, so we could trace the reasons also and motives of his acting, till, by observing what He had done, we might learn what we ought to do, and, by the operations of the divine reason, be instructed how to perfect our own; since the perfection of man consisted in the imitation of God.—*Middleton.*

**293. VALUE OF METALS AT ROME.**—There was formerly very little gold and silver in Italy. This country has few or no mines of gold or silver. When Rome was taken by the Gauls, they found only a thousand ounces' weight of gold. And yet the Romans had sacked many powerful cities, and brought home their wealth. For a long time they made use of none but copper money; and it was not till after the peace with Pyrrhus, that they had silver enough to make money. They made denarii of this metal of the value of ten asses, or ten pounds of copper. At that time the proportion of silver was to that of copper as 1 to 960. For as the Roman denarius was valued at ten asses, or ten pounds of copper, it was worth 120 ounces of copper; and as the same denarius was valued only at one-eighth of an ounce of silver, this produced the above proportion. When Rome became mistress of that part of Italy which is nearest to Greece and Sicily, by degrees she found herself between two rich nations, the Greeks and the Carthaginians. Silver increased at Rome, and as the proportion of 1 to 960 between silver and copper could be no longer supported, she made several regulations with respect to money, which to us are unknown. However, at the beginning of the second Punic

war, the Roman denarius was worth no more than twenty ounces of copper; and thus the proportion between copper and silver was no more than 1 to 160. The reduction was very considerable, since the republic gained five-sixths upon all copper money. But she did only what was necessary in the nature of things, by establishing the proportion between the metals made use of as money. The peace which terminated the first Punic war left the Romans masters of Sicily. They soon entered Sardinia; afterwards they began to know Spain; and thus the quantity of silver increased at Rome. They took measures to reduce the denarius from twenty ounces to sixteen, which had the effect of putting a nearer proportion between silver and copper; by this means the proportion which was before as 1 to 160, was now made as 1 to 128.—*Montesquieu.*

**294. TRUE AND FALSE PHILOSOPHY.**—Many persons have been injured by the imposing name of Philosophy. Philosophy, when it is employed in promoting good morals, in cultivating liberal arts, in strengthening social union, in contemplating the works of creation, and thus leading man to acknowledge and adore the Supreme Being, is a noble science; it is noble, because true; and true, because consistent and corresponding with the nature of man, and with the relations he bears to his fellow-creatures and to his Maker. But that which assumes the name of Philosophy, and under this mask injures morals, dissuades from mental improvement, disunites society, discerns not the wisdom of God, either in the earth or the heavens, and discourages men from paying the tribute of gratitude to their universal Father,—such a system of doctrines is detestable, because false; and false, because contrary to the nature of man and his several relations to society and God. Real Philosophy we should cherish and love; it is the friend of man, being the source of wisdom, the origin of many comforts, and the handmaid of religion. That which comes under its borrowed name, which puts on a semblance of what in fact it is not,

and which, if we are compelled to call Philosophy, we must, if we would speak properly, term false Philosophy, that is the evil against which we are to guard, that the credulous and innocent may not be betrayed by the deceits, the forgeries, and enchantments of this vizored impostor.—*Huntingford.*

**295. LETTER.**—Just in time, as I believe Davus says in Terence. I was quite prepared to display all my authority in remonstrating with you, because this Friday, contrary to custom, had almost passed without a letter from you; when lo, it comes. It soon made me give up my first resolution, and, indeed, from a vehement prosecutor, turned me into a trembling defendant. You bring many charges against me, but the worst of all is, that in my last letter I said nothing about my return, as if it was necessary to repeat it now, when I have so often assured you of it before. If, indeed, I should change my plans, it would be a want of courtesy in me, not to acquaint you with the change; but while I continue in the same mind, why should I go on dinning into your ears the same story, trifling as it is? But I know this comes of your regard for me; that you are never weary of hearing any thing that concerns me in the smallest degree. And therefore, unless you will have me to be ungrateful, in other words, a monster, you must not believe it possible that I should either forget your affection, or suffer your friendship to be supplanted by any new connexions. All your friends here send their kindest regards.—Frankfort on the Maine, Nov. 8.

**296. DOMESTIC ORNAMENTS AT ROME.**—On another side stood beakers of antique form, to which the names of their former possessors gave their value. There was, for instance, a double cup which Priam had inherited from Laomedon; another that had belonged to Nestor, unquestionably the same from which Hecamede had pledged the old man in Pramnian wine before Troy; the doves which served as handles were much worn, of course, by Nestor's



hand. Another again was the gift of Dido to Æneas, and in the centre stood an immense bowl, which Theseus had hurled against the face of Eurytus. But the most remarkable of all was a relic of the keel of the Argo: only a chip, it is true; but who did not transport himself back to the olden days, when he saw before him, and could feel, this portion of the most ancient of ships, and on which perhaps Minerva herself had placed her hand? Gallus himself was far too enlightened to believe in the truth of these legends; but every one was not so free from prejudice as he, and it was also the fashion to collect such antiquities. On the other hand, in the Corinthian saloon stood vessels of precious Corinthian bronze, whose worn handles and peculiar smell sufficiently announced their antiquity, together with two large golden drinking cups, on one of which were engraved scenes from the Iliad, on the other from the Odyssey. Besides these there were smaller beakers and bowls composed of precious stones, either made of one piece only and adorned with reliefs, or of several cameos united by settings of gold. Genuine murrhine vases also, even at that time a riddle, and, according to report, imported from the recesses of Parthia, were not wanting. — *Becker.*

**297. THE SEA AND THE RIVERS.** — A scholar asked Xanthus, who was intoxicated, if it were possible to drink off the sea. Oh, very easy, cried Xanthus; I will engage to perform it myself! Upon this a wager was laid; and having exchanged rings, they separated. The day following, Xanthus missed his ring, and asked Æsop what was become of it. I know not, said he, but this I am confident of, we cannot stay here, for yesterday, when disguised with liquor, you betted your whole fortune that you would drink off the ocean; and to bind the wager, you exchanged the rings. Xanthus was alarmed, and asked Æsop if he could contrive to get rid of the wager. To perform it, said Æsop, is impossible, but how to avoid it I will show you. *When you meet again, be as confident as ever, and order*

a table to be placed on the shore ; let persons be prepared to lave the ocean with cups. When the multitude have assembled, then ask what was the wager. The reply will be, that you engaged to drink the sea. Hereupon you must address them thus, Citizens, you are not ignorant that many rivers discharge themselves into the sea. My agreement was to drink up the ocean, and not those streams. If you then can obstruct their course, I am ready to perform my engagement. Xanthus being pleased with the expedient, when the people assembled, acted and said as he was instructed, by which means he was not only highly applauded but evaded the wager.

**298. LUXURY.**—Luxury makes a man so soft, that it is hard to please him and easy to trouble him, so that his pleasures at last become his burden. Luxury is a nice master, hard to be pleased : *Res est severa voluptas*, said he who knew it best. Whereas the frugal and temperate man can, by fasting till a convenient time, make any food pleasant ; and is by travelling, when it is convenient, hardened sufficiently not to be troubled by any ordinary accidents. The luxurious must at last owe to this temperance that health and ease which his false pleasures have robbed him of ; he must abstain from his wines, feastings, and fruits, until temperance has cured him. And I have known many, who after they have been tortured by the tyranny of luxury, whilst they had riches in abundance to feed it, become very healthful and strong when they fell into that poverty which they had so abhorred. Some whereof have confessed to me, that they never thought themselves so happy, and that they were never so well pleased, as since they had escaped the temptations of that dangerous vice. Luxury does not more ruin a man's body than it debases his mind ; for it makes him servilely drudge under those who support his luxury, in pimping to all their vices, flattering all their extravagances, and executing the most dreadful of their commands.—*Sir George Mackenzie.*

**299. CICERO.**—Thus ended the consulship of Cicero. The gratitude of his country, which he had so truly deserved, instead of being lasting, was only momentary, and was followed by hostility and malice. The contemplation of such a state of things is one of the saddest in human life. It is natural that an eminent man should meet with acknowledgment: for as truly as it is the will of Nature that we should not lie, so also is it her will that we should honour noble acts and acknowledge them. Plato says, The last garment which a pure man puts off is the love of fame; and if he does put it off, he is in a dangerous way. Cicero was a man of a curious, we may almost say, of a morbid sensibility to any affront; envy and hostility were ruinous to him. It is a misfortune for him that he endeavoured to counteract the want of appreciation on the part of his fellow-citizens, by coming forward himself and showing what he was. Persons who have themselves displayed their vanity in the pettiest affairs of their little native places have censured Cicero for his vanity, and have written upon it in a very edifying manner. It always grieves me to hear such expressions, which we meet with even among the ancients themselves; for I love Cicero as if I had known him, and I judge of him as I would judge of a near relation who had committed a folly.—*Niebuhr*.

**300. SLAUGHTER OF THE FABII.**—Some say that at the time appointed for a customary sacrifice peculiar to the Fabian Clan, they went out of the fortress, attended with a few clients, to perform this sacrifice; and advanced without ordering the roads to be visited, or marching in a regular manner under their ensigns, but negligently and unguarded, as in a time of peace, and as if they were going through the territory of their allies; and that the Etruscans, being previously informed of their design to go out of the fortress, placed one part of their army in ambush upon the road, and followed them soon after with the other in *good* order; and when the Fabii came near the ambush, the

Etruscans, who were placed there, discovered themselves and attacked them, some in front, and others in flank; and not long after, the rest of the Etruscan army fell upon their rear, and encompassing them on all sides, they overwhelmed them with a shower of stones, arrows, darts and javelins, and slew them all to a man. This account appears to me the least probable. For neither can it be supposed that so many persons, actually upon duty, would have ventured to return from the camp to the city on account of a sacrifice without leave of the senate, when this sacrifice might have been performed by others of the same family who were more advanced in years, nor, if they were all at Cremera, and no part of the Fabian family left at home, was it probable that all who garrisoned the fortress should abandon it, since if three or four of them had returned to Rome, they would have been enough to perform the sacrifice for the whole family. For these reasons, therefore, to me this account does not seem credible.

**301.** The other story relating to the destruction of the Fabii and the taking of the fortress, which, in my opinion, comes nearer to the truth, is this. As they went out frequently to pillage the country, and advanced still further as their success encouraged them, the Etruscans assembled a numerous army, and encamped in the neighbourhood, unperceived by the enemy. Then, sending out of their strong places flocks of sheep, herds of oxen, and studs of mares, in appearance to pasture, they allured them with these. Upon which the garrison, coming out, seized the herdsmen, and drove away the cattle. The Etruscans doing this often, and drawing the enemy still further from their camp, after they had extinguished in them all regard to their security, by enticing them with a constant booty, they in the night placed ambuscades in proper places, and others possessed themselves of the eminences that commanded the plains. And, the next day, sending some armed men as if designed as a guard for the herdsmen,

they drove out a great number of herds from their fortresses. As soon as the Fabii had intelligence that, if they passed over the neighbouring hills, which they might soon do, they would find the plain covered over with cattle of all sorts, and not sufficient guard to defend them, they went out of the fortress, leaving a competent garrison therein, and marching with speed and alacrity, they soon came to the place, and presented themselves before the guards of the cattle in good order. These never staid to be attacked, but fled immediately, and the Fabii, thinking themselves now secure, made the herdsmen prisoners, and carried off the cattle. In the mean time the Etruscans, rising up from their ambuscades, appeared in many places, and fell upon them from all sides. The greater part of the Romans, being dispersed and unable to assist one another, were killed upon the spot. But those who were in a body endeavoured to gain some secure place, and, hastening to the hills, fell into another ambuscade, that lay concealed in the woods and valleys. Here a sharp battle was fought, and great was the slaughter on both sides. However, the Romans beat these also, and having filled the valley with dead bodies, ran up to the top of a hill not easy to be taken, where they passed the night in want of everything.

302. The day after, those who had been left to guard the fortress, being informed of the misfortunes of their companions, that the greater part of their army had been destroyed in the pursuit of plunder, and that the bravest of them would be besieged, and shut up on a desert mountain, and, if not presently relieved, would soon be taken through the want of provisions, went out in all haste, leaving very few of their men to guard the fortress. These the Etruscans, sallying out from their strong places, intercepted before they could join their companions; and, surrounding them, they at last slew every one of them, after they had performed many brave actions. But long after, those also who had possessed

themselves of the hill, being oppressed both with hunger and thirst, resolved to charge the enemy ; and a few engaging with many, they continued fighting from morning to night, and made so great a slaughter of the enemy, that the heaps of dead bodies, dispersed in many places, were a hindrance to them in fighting. By this time the Etruscans had lost above a third part of their army, and, fearing to lose the rest, gave the signal for a short cessation of arms ; and, sending heralds to the Romans, offered them their lives, and a free passage to Rome, if they would lay down their arms, and evacuate the fortress ; but they refusing these conditions, and choosing a glorious death, the Etruscans renewed the fight by turns, and no longer closed with them, but assailed them with a shower of javelins and stones at a distance, which fell upon them as thick as hail : the Romans, forming deep files, rushed upon the enemy, who did not stand their ground, while the others supported themselves under the many wounds they had received from those who stood around them.

**303.** When several of their swords were become useless, some being blunted and others broken, the borders of their shields hacked in pieces, and they themselves for the most part bloodless, and overwhelmed with missile weapons, and their limbs relaxed through a multitude of wounds, the Etruscans despised them, and came to close fight ; and the Romans, running furiously at them like wild beasts, grasped their spears and broke them, and laying hold on the edge of their swords, wrenched them out of their hands ; then, turning round their bodies, threw them to the ground, and fell with them, thus continuing the fight with greater rage than strength ; so that the enemy, astonished at their perseverance, and terrified at the fury they had borrowed from despair, ventured no longer to fight them hand to hand but, retiring again, they all at once threw at them sticks, stones, and every thing else they could meet with ; and, at last, overwhelmed them with the multitude of missile wea-

pons. After they had slain them to a man, they ran to the fortress, carrying with them the heads of the most considerable persons, and not doubting but they should make the garrison prisoners at the first onset. However, this attempt did not succeed according to their expectation. For the men who had been left there, emulating the glorious death of their friends and relations, came out of the fortress, though very few in number, and, after fighting a considerable time, were all slain in the same manner as the others; and when the Etruscans took the place, they did not find a man in it. This account appears to me much more credible than the former: however, both are to be found in Roman histories of good authority.

**304. THE ORATOR A GOOD MAN.**—It was not without good cause that our forefathers made the rule, that if a man wished worthily to sustain the character of an orator, he must not only be dependent upon his ability and powers of speaking, but must exhibit superior integrity of life, and the reputation of a good man. For they well understood that nothing could be more dangerous to public and private welfare than eloquence, supposing it in the hands of a worthless man, as a poniard in those of a felon. Against what evil, what calamity, would the human race be safe, were the power of speaking—that terror of the guilty and protection of the innocent—to become the companion of dishonesty and a servant to crime? Hence M. Cato, a very wise man, defined an orator as a good man and skilled in speaking, thus considering it more important that he should be a good than an eloquent man. Quintilian, again, whose rules for instruction in oratory are nowhere surpassed, went even so far on this head as to say that not only was it indispensable for an orator to be a good man, but that a man, if not good, would never be an orator. For seeing that the whole effect of eloquence is to turn the minds of the hearers, strike their feelings, and *convince them* openly of what is good and honourable,

how can this be effected by a bad man, who is on the subject of virtue and honour guilty of manifest inconsistency? For he must say what he does not think. A continual habit of dissembling, too, however carefully it be guarded, must betray itself; nor will any facility in eloquence, or any perseverance, prevent the voice from faltering, if the heart is not with it; so that an orator must be an honest man, if he is to be an orator at all.

**305. THE HUNS.**—While the Vandals laid waste a great part of the empire, the Huns desolated the remainder. Of all the barbarous tribes they were the fiercest and most formidable. Ammianus Marcellinus, a contemporary author, and one of the best of the later historians, gives an account of their policy and manners, which nearly resembles those of the Scythians described by the ancients, and of the Tartars known to the moderns. Some parts of their character, and several of their customs, are not unlike those of the savages in North America. Their passion for war was extreme. As in polished societies (says Ammianus) ease and tranquillity are courted, they delight in war and dangers. He who falls in battle is reckoned happy; they who die of old age or of disease are deemed infamous. They boast with the utmost exultation of the number of enemies whom they have slain; and, as the most glorious of all ornaments, they fasten the scalps of those who have fallen by their hands to the trappings of their horses. Their incursions into the empire began in the fourth century, and the Romans, though no strangers by that time to the effects of barbarous rage, were astonished at the cruelty of their devastations. Thrace, Pannonia, and Illyricum were the countries which they first laid desolate. As they had at first no intention of settling in Europe, they made only inroads of short continuance into the empire, but these were frequent; and Procopius computes that in each of these, at a medium, 200,000 persons perished, or were carried off slaves.—*Robertson.*



**306. LANGUAGES.**—Your last letter was on many accounts most delightful to me, full as it was of your affectionate regard for me. I am glad you approve my intention of giving up the study of astronomy; but about geometry I hardly know what to determine. I long greatly to be acquainted with it, and the more so, because I have always felt sure that it is of the greatest service in the art of war; nevertheless I shall pay but sparing attention to it, and only peep through the bars, so to speak, into the rudiments of the science of Greek literature. I wish to learn only so much as shall suffice for the perfect understanding of Aristotle. For though translations are made almost daily, still I suspect they do not declare the meaning of the author plainly or aptly enough; and besides, I am utterly ashamed to be following the stream, as Cicero says, and not to go to the fountain-head. Of the works of Aristotle, I consider the Politics to be the most worth reading; and I mention this in reference to your advice that I should apply myself to moral philosophy. Of the German language, my dear Hubert, I absolutely despair. It has a sort of harshness,—you know very well what I mean,—so that at my age I have no hope that I shall ever master it, even so as to understand it; nevertheless to please you, I will sometimes, especially at dinner, practise it with my good Delius. I readily allow that I am often more serious than either my age or my pursuits demand; yet this I have learned by experience, that I am never less a prey to melancholy than when I am earnestly applying the feeble powers of my mind to some high and difficult object. But enough of this. Remember me to all friends.—Rome, Sept. 19.

**307. BODY AND MIND.**—We consist of two very different parts; the one inert, passive, utterly incapable of directing itself, barely ministerial to the other, moved, animated with it. When our body has its full health and strength, the mind is so far assisted thereby, that it can bear a closer and longer application, our apprehension is readier, our

imagination is livelier, we can better enlarge our compass of thought, we can examine our perceptions more strictly, and compare them more exactly; by which means we are enabled to form a truer judgment of things, to remove more effectually the mistakes into which we have been led by a wrong education, by passion, inattention, custom, example; to have a clearer view of what is best for us, of what is most for our interest, and thence determine ourselves more readily to its pursuit, and persist therein with greater resolution and steadiness.—*Bolton.*

308. ROME.—It is impossible to understand the present without a knowledge of the past, and to compare the two requires both time and leisure. The very site of the city carries us back to the time of its being founded. We see at once that no great people, under a wise leader, settled here from its wanderings, and with wise forecast laid the foundations of the seat of future empire. No powerful prince would ever have selected this spot as well situated for the habitation of a colony. No; herdsmen and vagabonds first prepared here a dwelling for themselves: a couple of adventurous youths laid the foundation of the palaces of the masters of the world, on the hill at whose foot, amidst the marshes and the silt, they had defied the officers of law and justice. Moreover, the seven hills of Rome are not elevations above the land that lies beyond them, but merely above the Tiber and its ancient bed, which afterwards became the Campus Martius. If the coming spring is favourable to my making wider excursions in the neighbourhood, I shall be able to describe more fully the unfavourable site. Even now I feel most heartfelt sympathy with the grief and lamentations of the women of Alba, when they saw their city destroyed, and were forced to leave its beautiful site, the choice of a wise prince and leader, to share the fogs of the Tiber, and people the miserable Cœlian hill, from which their eyes still fell upon the paradise they had been drawn from. I know as yet but little of the

neighbourhood, but I am perfectly convinced that no city of the ancient world was worse situated than Rome: no wonder then if the Romans, as soon as they had swallowed up all the neighbouring states, went out of it, and, with their villas, returned to the noble sites of the cities they had destroyed, in order to live and enjoy life.—*Goethe*.

**309. GOD THE STANDARD OF PERFECTION.**—It is plain that no man can arrive at the true knowledge of himself, without having first contemplated the divine, character, and then descended to the consideration of his own. For such is the native pride of us all; we invariably esteem ourselves righteous, innocent, wise, and holy, till we are convinced by clear proofs of our unrighteousness, turpitude, folly, and impurity. But we are never thus convinced, while we confine our attention to ourselves, and regard not the Lord, who is the only standard by which this judgment ought to be formed, because, from our natural proneness to hypocrisy, any vain appearance of righteousness abundantly contents us instead of the reality; and, everything within and around us being exceedingly defiled, we are delighted with what is least so, as extremely pure, while we confine our reflections within the limits of human corruption. So the eye, accustomed to see nothing but black, judges that to be very white which is but whitish, or perhaps brown. Indeed, the senses of our bodies may assist us in discovering how grossly we err in estimating the powers of the soul: for if at noon-day we look either on the ground or at any surrounding objects, we conclude our vision to be very strong and piercing; but when we raise our eyes and steadily look at the sun, they are at once dazzled and confounded with such a blaze of brightness, and we are constrained to confess, that our sight, so piercing in viewing terrestrial things, when directed to the sun, is dimness itself. Thus also it happens in the consideration of our spiritual endowments. For as long as our views are *bounded* by the earth, perfectly content with our own

righteousness, wisdom, and strength, we fondly flatter ourselves, and fancy that we are little less than demigods. But if we once elevate our thoughts to God, and consider his nature, and the consummate perfection of his righteousness, wisdom, and strength, to which we ought to be conformed, what before charmed us in ourselves, under the false pretext of righteousness, will soon be loathed as the greatest iniquity; what strangely deceived us under the title of wisdom, will be despised as extreme folly; and what wore the appearance of strength, will be proved to be most wretched impotence. So very remote from the divine purity is what seems in us the highest perfection.

**310. MORNING AT ROME.**—Whilst the mansion was being thus cleansed and adorned throughout, whilst the steward was busied in recasting the account of the receipts and expenditure during the last month, to be ready for his master's inspection, and the cellarer was reviewing his stock, and considering how much would supply the exigencies of the day, and the superior slaves were engaged each with his allotted task, the vestibule had already begun to be filled with a multitude of visitors, who came to pay their customary morning salutation to their patron. The persons who presented themselves not only differed in their grades, but also in the motives of their attendance: citizens of the inferior class, who received support from the hand of Gallus; young men of family, who expected to make their fortunes through the favourite of Augustus; poor poets and idlers, who looked to a compensation for these early attentions by a place at the board of Gallus, or contented themselves with a share of the diurnal dole; a few friends really attached to him from gratitude or affection; and, no doubt some vain fellows, who felt so flattered at having admission to a house of distinction, that they disregarded the inconvenience of dancing attendance thus early before the door of their lord or king, and waited impatiently for the moment when they were to be admitted. For this was not the only

visit of the kind they intended to make this morning ; and there were some even with whom this made the second or third door visited already. As soon, therefore, as the gate-porter let them in, each one pressed forward to the court, or became lost to view in the colonnades, beguiling the interval with gazing about them, and conversing with one another. Meanwhile Gallus had risen from his couch, though later than he usually did : he was not, however, inclined to receive the crowd of visitors, about whom he was perfectly indifferent ; accordingly the name-caller, who had already arranged the order of those who were to be introduced, was instructed to say, that his lord was indisposed, and would not make his appearance to-day. At the same time he was ordered, if Pomponius, or any other intimate friends called, to admit these into the bed-chamber ; but all other visits were to be declined.— *Becker*.

**311. DEGENERACY OF THE ARTS.**—In ancient times, when naked virtue had her admirers, the liberal arts were in the highest vigour, and there was a generous contest among men, that nothing of real and permanent advantage should long remain undiscovered. Democritus extracted the juice of every herb and plant ; and lest the virtue of a single stone or twig should escape him, he consumed a lifetime in experiments. Eudoxus, immersed in the study of astronomy, spent his age upon the top of a mountain. Chrysippus, to stimulate his inventive faculty, thrice purified his genius with hellebore. To turn to the imitative arts, Lysippus, while labouring on the forms of a single statue, perished from want. Myron, whose powerful hand gave to the brass almost the living principle itself, at his death found not an heir. Of us moderns what shall we say ? Immersed in drunkenness and debauchery, we want the spirit to cultivate those arts which we possess. We inveigh against the manners of antiquity ; we study vice alone, and vice is all we teach. Where now is the art of reasoning ? where astronomy ? where is the right path of wisdom ?

What man now-a-days is heard in our temples to make a vow for the attainment of eloquence, or for the discovery of true philosophy? Nor do we even pray for health of body or a sound understanding. One, while he has scarce entered the porch of the temple, devotes a gift in the event of the death of a rich relation; another prays for the discovery of a treasure; a third for a palmary fortune. The senate itself, the exemplary preceptor of what is good and laudable, has promised a thousand pounds of gold to the Capitol; and, to remove all reproach from the crime of avarice, has offered a bribe to Jupiter himself. How should we wonder that the art of painting has declined, when, in the eyes both of gods and men, there is more beauty in a mass of gold, than in all the works of Phidias and Apelles?

**312. VANITY OF EXTERNAL GOODS.**—I imagine you will all allow that the true happiness of mortals chiefly consists in the rest and tranquillity of the mind. But as to the attainment and lasting enjoyment of these, the opinion is by no means generally the same. Many think that by the hoarding of immense wealth they will be the happiest of all, inasmuch as, say they, every thing is obedient to money, and riches render a man self-sufficient for every want. Such fail to observe how many troubles and most oppressive cares these riches involve, liable as they are to be removed or lost, and resting entirely upon the pleasure and power of fortune; not to mention that thirsting covetousness, never satiated but daily increasing, and that craving disposition which never considers satiety enough, inasmuch as avarice can never be satisfied. Hence the wise maxim of Horace that the men whose possessions are great are not properly to be styled happy. Others again promise themselves happiness if they can pave their way to some high rank or office of supreme command. But what can be more slippery or uncertain than that which depends on the favour of the multitude, or on the inclination and condescension of a powerful individual? How often has a single night, or a

breath of rumour, served to overturn the highest expectations. To us this is nothing new or strange to see.

**313. DANTE.**—Petrarch relates, that his admirable friend and contemporary, Dante Alighieri, one of the most exalted and original geniuses that ever appeared, being banished his country, and having retired to the court of a prince which was then the sanctuary of the unfortunate, was held at first in great esteem ; but became daily less acceptable to his patron by the severity of his manners and the freedom of his speech. There were at the same court many players and buffoons, gamesters and debauchees, one of whom, distinguished for his impudence, ribaldry and obscenity, was greatly caressed by the rest ; which the prince suspecting Dante not to be pleased with, ordered the man to be brought before him, and having highly extolled him, turned to Dante, and said, I wonder that this person, who is by some deemed a fool, and by others a madman, should yet be so generally pleasing and so generally beloved ; when you, who are celebrated for wisdom, are yet heard without pleasure and commended without friendship. You will cease to wonder, replied Dante, if you consider, that a conformity of character is the source of friendship. This sarcasm, which had all the force of truth, and all the keenness of wit, was intolerable ; and Dante was immediately disgraced and banished. But by this answer, though the indignation which produced it was founded on virtue, Dante probably gratified his own vanity as much as he mortified that of others ; it was the petulant reproach of resentment and pride, which is always retorted with rage ; and not the still voice of reason, which is heard with complacency and reverence. If Dante intended reformation, his answer was not wise ; if he did not intend reformation, his answer was not good.—*Johnson.*

**314. THE HAPPY MAN.**—The happy man is he that hath learned himself more than all books, and hath so taken out the lesson that he can never forget it ; that knows the world, and cares not for it ; that after many traverses of

thoughts, is grown to know what he may trust to, and stands now equally armed for all events; that hath got the mastery at home, so as he can crosse his will without a mutinie, and so please it, that he makes it not a wanton; that in earthly things wishes no more than nature; in spirituall is ever graciously ambitious; that for his condition stands on his own feet, not needing to lean upon the great, and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire as superfluity; and hath so seasonably broken the headstrong restiness of prosperitie, that he can now manage it at pleasure; upon whom all smaller crosses light as hailstones upon a roofe; and for the greater calamities, he can take them as tributes of life and tokens of love; and if his ship be tossed, yet is he sure his anchor is fast. If all the world were his, he could be no other than he is, no whit gladder of himself, no whit higher in his carriage, because he knows contentment is not in the things he hath, but in the mind that values them.—*Bishop Hall.*

**315. THE MOUNTAIN-ASH.**—In ancient days, when superstition held that place in society which dissipation and impiety now hold, the mountain-ash was considered as an object of great veneration. Often at this day a stump of it is found in some old burying-place, or near the circle of a Druid temple, whose rites it formerly invested with its sacred shade. Its chief merit now consists in being the ornament of landscape. In the Scottish highlands it becomes a considerable tree. There, on some rocky mountain, covered with dark pines and waving birch, which cast a solemn gloom over the lake below, a few mountain-ashes, joining in a clump and mixing with them, have a fine effect. In summer, the light green tint of their foliage, and in autumn, the glowing berries, which hang clustering upon them, contrast beautifully with the deeper green of the pines; and if they are happily blended, and not in too large a proportion, they add some of the most picturesque



furniture with which the sides of those rugged mountains are invested. — *Gilpin*.

**316. ALL GOOD TO BE SOUGHT FROM GOD.**— Since God is first manifested, both in the structure of the world, and in the general tenor of Scripture, simply as the Creator, and afterwards reveals himself in the person of Christ as a Redeemer, hence arises a twofold knowledge of Him, of which the former is first to be considered, and the other will follow in its proper place. For though a mind cannot conceive of God, without ascribing some worship to Him, it will not be sufficient merely to apprehend that He is the only proper object of universal worship and adoration, unless we are also persuaded that He is the fountain of all good, and seek for none but in Him. This I maintain, not only because He sustains the universe, as He once made it, by his infinite power, governs it by his wisdom, preserves it by his goodness, and especially reigns over the human race in righteousness and judgment, exercising a merciful forbearance, and defending them by his protection; but because there cannot be found the least particle of wisdom, light, righteousness, power, rectitude, or sincere truth, which does not proceed from Him, and claim Him for its author; we should, therefore, learn to expect and supplicate all these things from Him, and thankfully to acknowledge what He gives us. For this sense of the divine perfections is calculated to teach us piety, which produces religion. By piety, I mean a reverence and love of God, arising from a knowledge of his benefits. For till men are sensible that they owe everything to God, that they are supported by his paternal care, that He is the author of all the blessings they enjoy, and that nothing should be sought independently of Him, they will never voluntarily submit to his authority; they will never truly and cordially devote themselves to his service, unless they rely upon Him alone for true felicity.

**317. WARLIKE RAGE OF THE BARBARIANS.**— A circum-

stance related by Priscus, in his history of the embassy to Attila, king of the Huns, gives a striking view of the enthusiastic passion for war which prevailed among the barbarous nations. When the entertainment, to which that fierce conqueror admitted the Roman ambassadors, was ended, two Scythians advanced towards Attila, and recited a poem in which they celebrated his victories and military virtues. All the Huns fixed their eyes with attention on the bards. Some seemed to be delighted with the verses; others, remembering their own battles and exploits, exulted with joy; while such as were become feeble through age, burst out into tears, bewailing the decay of their vigour, and the state of inactivity in which they were now obliged to remain.—*Robertson*.

**318. GERMAN.**—I should be glad, as I wrote to you before, if you could acquire such a knowledge of German as to understand the language when you hear or read it: learn it perfectly you cannot, without much time and labour. You English have more intercourse with the Germans than with any other people, and their authority and power as a nation is already the greatest in Christendom, and no doubt will yet be increased by the folly of my own country, and other neighbouring states. It seems to me quite absurd that your countrymen should make such a point of speaking Italian well, since, as far as I know, you derive no advantage from them; on the other hand, they derive the greatest from you, and therefore they ought rather to learn your language. Perhaps you are afraid you will not persuade them to take your money unless you speak with perfect fluency. See, my dearest Sidney, how I trifle with you; and now that I am in the vein, I am going to give you something still more trifling.—*Coblenz, May 3.*

**319. BOETHIUS.**—The case is altered when an innocent man, a pattern of the most approved virtue, regards with the greatest calmness and constancy the spoliation of his goods, honours, country, his favourite children, and even of

his life. I allude to Severinus Boethius, the brightest star of Roman virtue, who, on the loss of his consular rank, ample fortune, and country, was not disturbed in mind, but bore, with the same serenity of mind and countenance, the foul confinement of a long imprisonment, and the signal and weapon of the executioner. He was descended from the illustrious family of the Torquati, educated from his youth in Greek and Latin, a master of the science of geometry, and well versed in arithmetic and music. Everything noble in logic, every refined and obscure passage of Aristotle, whether on natural or moral philosophy, he had explained with the greatest ability in his notes and learned expositions. After being banished to Pavia by Theodoric, king of the Goths, through a conspiracy of bad men, he wrote his most beautiful work on Consolation, and took Cicero for his model. In this work—as Cicero, with a view to lessen the blow struck by the death of his daughter, proved by an argument on the immortality of the soul that Tullia was still alive—so Boethius, in a discussion concerning false and real gods, and the existence of Providence, concludes by declaring that nothing happens to men without a divine interference. Nay, in this he appears to have surpassed even Cicero, inasmuch as while the latter did not attempt versification, Boethius, to unite the useful with the pleasant, followed out his subject in verse and prose, so as to show that he wanted not ability for either. Here indeed is not the outline, but the true picture of a wise man.

**320. THE SEASONS.**—When we see the year in his prime and pride, decked with beautiful blossoms, and all goodly varieties of flowers, cheered with the music of birds, and stated in a sweet and moderate temper of heat and cold, how glad we are that we have made so good an exchange for a hard and chilling winter, and how ready we could be to wish that this pleasure and happy season might last all the year long! But herein (were our desires satisfied) we *should wish* to our own disadvantage; for if the spring were

not followed with an intention of summer heat, those fruits whose hopes we see in the bud and flower, would never come to any perfection, and even that succeeding fervour, if it should continue long, would be no less prejudicial to the health and life of all creatures; and if there were no relaxation of that vigorous heat in autumn as the sap returns back into the root, we could never look to see but one year's fruit.—*Bishop Hall.*

**321. ALL MEN GUILTY BEFORE GOD.**—If a man's conscience will not allow him to have peace, whither shall he betake himself to find it? Shall he go to his natural reason—to that reason by which the affairs of mankind in this world are ordered and controlled? That will tell him, that, according to the laws of man, every offence has its punishment. It is no excuse for a person who has broken any one law, that he has kept fifty others. When a man is tried for a robbery, it is of no avail for him to plead that he has never murdered anybody; nor, if he is tried for stealing, that he is not a highway robber; nor, if he is tried for a riot, that he is not a thief. A man is bound to keep all the laws. If he breaks any one of them, and is found out, he may be brought to punishment: nay, he is sure of meeting with it, unless, from something out of the common way, such as his youth, or the pettiness of the injury, or its being the first offence, he is lucky enough to get a pardon. But can any one say that he has offended God only once, and in some small matter? If there be such a person, natural reason might perhaps encourage him to look for a pardon at God's hands. But we all know there is no such person in the world, nor ever was.—*Aug. Hare.*

**322. CANUTE.**—Canute, the greatest and most powerful monarch of his time, sovereign of Denmark and Norway, as well as of England, could not fail of meeting with adulation from his courtiers; a tribute which is liberally paid even to the meanest and weakest princes. Some of his flatterers, breaking out one day in admiration of his

grandeur, exclaimed, that everything was possible for him : upon which the monarch, it is said, ordered his chair to be set on the sea-shore while the tide was rising ; and, as the waters approached, he commanded them to retire, and to obey the voice of him who was lord of the ocean. He feigned to sit some time in expectation of their submission ; but, when the sea still advanced towards him, and began to wash him with its billows, he turned to his courtiers, and remarked, that every creature in the universe was feeble and impotent, and that power resided with one Being alone, in whose hands were all the elements of nature, and who could say to the ocean, Thus far shalt thou go, and no farther, and who could level with his nod the most towering piles of human pride and ambition. — *Hume*.

**323. TRANQUILLITY OF THE WISE.**—You have thus seen an instance of incredible tranquillity of mind, undisturbed by the most remarkable fluctuations of care. You have seen, too, an instance of constancy neither struck down nor overcome by adversity. You have seen, lastly, the power of learning in attaining to mortal happiness. For as they who have mounted the summit of Olympus see the storms and tempests lying beneath them, while they are accessible by no gusts of wind or rain, but are continually gladdened by the same appearance of the sky, and the same calmness of the air, so the wise man, looking down upon all disturbances, in a continual state of ease and rest, enjoys a most placid course of life. For every malady of the mind is subject to that sweetest of remedies, literary abstraction : so that Aristippus, not without reason, called the devotees of learning images of the gods ; and evidently for this reason, that as the latter enjoy eternal peace, and uninterrupted tranquillity of life, so the mind of the wise man rests for ever in the happy retirement of letters.

**324. RAVAGES OF THE BARBARIANS IN ITALY.**—They found a province well cultivated and enjoying plenty, the beauty of the whole earth. They carried their destructive

arms into every quarter of it; they dispeopled it by their devastations, exterminating everything with fire and sword. They did not even spare the vines and fruit-trees, that those to whom caves and inaccessible mountains had afforded a retreat, might find no nourishment of any kind. Their hostile rage could not be satiated, and there was no place exempted from the effects of it. They tortured their prisoners with the most exquisite cruelty, that they might force from them a discovery of their hidden treasures. The more they discovered, the more they expected, and the more implacable they became. Neither the infirmities of age nor of sex; neither the dignity of nobility, nor the sanctity of the sacerdotal office, could mitigate their fury; but the more illustrious their prisoners were, the more barbarously they insulted them. The public buildings which resisted the violence of the flames, they levelled with the ground. They left many cities without an inhabitant. When they approached any fortified place, which their undisciplined army could not reduce, they gathered together a multitude of prisoners, and, putting them to the sword, left their bodies unburied, that the stench of the carcases might oblige the garrison to abandon it.—*Robertson*.

**325. LETTER.**—Behold at last my letter from Padua! Not that you are to expect any greater eloquence than is usually to be found in my epistles, but that you may know I have arrived here as I purposed, and in safety; and I think it right, without any delay, to write you a few words from hence for your satisfaction and my own, as far as communication by letter can be satisfactory. Here I am, then, and I have already visited his excellency the count, and the Baron Slavata, your worthy young friends, and while I enjoy their acquaintance with the greatest pleasure to myself, I am perpetually reminded of your surpassing love of me, which you show in taking so much care not only for me, but for all my concerns and conveniences, and that without any deserving on my part. But you are not a man to be

thanked for such a thing ; for you are even now meditating greater kindness still, and, in truth, as far as I am concerned, much as I am indebted to you, I am only too willing to owe you more. But enough of this. Your last letter, written on the first of January, reached me on the thirteenth. It brought me no news, for it was filled with instances of your affection,—ever pleasant indeed, but long since known and proved,—a kind of letter which is above all others delightful and acceptable to me ; for while I read, I fancy that I have the very Hubert himself before my eyes and in my hands. — Padua, Feb. 13th.

**326. THE POWER OF LEARNING.**—The power of learning, and the extent of its influence on the minds of men, has been very plainly shadowed forth in the beautiful fictions of the poets, and more especially in the fable of Orpheus, whom they represented as drawing after him, by the sweetness of his music, woods and stones, as well as untameable wild beasts, and stopping the courses of streams by his singing ; soothing, as Horace says, the fierce tigers and swift lions. But, as Gregory of Nazianzus says, he drew after him, by the power and sweetness of his voice, not the woods, but their inhabitants ; he softened not the stones, but the hard hearts of men ; he tamed not beasts, but men's licentious habits ; lastly, he stayed not running streams, but youths carried headlong in the tide of pleasure. In those primitive ages it was thus that cities were built, communities established. Thus were men withdrawn from fields and woods, their savage and rural mode of life changed, laws were passed, rights and the administration of justice prescribed,—I mean, by the learning and eloquence of the wise man. Nor from any other source was the origin of kingdoms, or the name and authority of king derived. For when there appeared in a community, a man superior in wisdom, who wisely determined what was just, unjust, useful, or honourable, who, besides, taught the best system of management either in public or private, the people fell into the habit of seeking him in numbers, and

taking his advice whether on war or peace, and of doing everything according to his orders; not by acts of violence and bloodshed, but with willingness and due respect. Thus Nestor, whose words flowed sweeter than honey, is fabled to have ruled Pylos. Thus Evander in Latium held his sway by an authority which he had acquired among an ignorant people, by their reverence for learning. Thus Numa, lastly, prescribed laws for the Romans, having become remarkable from the fame of his singular wisdom, and his conversations with the goddess Egeria. In the age which followed this, all the best regulated states we read of, aimed at the possession of the most learned men, for the purpose of consulting them in politics, economy, laws, jurisprudence, and even civil science.

**327. GAMES AT ROME.**—The drivers wore different colours, whence arose the different factions which divided not only the circus but the whole city, and raged so furiously afterwards at Constantinople. At first there were only two colours, the white and the red: two more were added, green and blue, which gave the names of Albata, Russata, Prasina, and Veneta, to the different factions. Domitian added two more, Aurata and Purpurea. One chariot started from each faction; so that only six chariots started at once, and before Domitian's time only four. Cassiodorus also, who wrote about A. D. 500, mentions only four colours. It is difficult to explain why there were twelve barriers, if only six chariots started. At the Greek races they set out from each side alternately, and sometimes as many as ten chariots entered the lists at once. It is probable, that the Romans borrowed the number of the barriers from the Greeks, though they did not imitate that people in the use of them.—*Dr. Burton.*

**328. MEN OF LEARNING SHOULD BE GOOD MEN.**—A very few remarks will enable you to distinguish the importance of moral innocence and virtue in matters of learning in general. Few, if any, are so entire strangers,



to letters as to be ignorant of the fact, that in order to make any considerable advance in polite literature, there is peculiar need, besides an acute and subtle intellect, of a calm and tranquil state of mind. For we are taught by experience that especially in the studies of literature, as Cicero from long experience used to say, an uneasy mind is not fit to perform its duty. But what uneasiness of mind is greater or more hostile to the highest studies than that which derives its origin from vice and depraved lust? These passions overwhelm entirely the whole power of the mind, and by restlessness of that kind, the mental activity which such studies require is rendered languid and deficient. Hence, too, as those afflicted with weakness of vision cannot bear to look upon the glare of the sun, so those whose minds are disordered, shrink almost entirely from study, and turn with loathing from every kind of literature. Consider, again, that men of such character are precluded from the society of men of learning, and from all intimacy with them. Men of learning have the utmost regard for the friendship and agreeable intercourse of their friends. For the similarity either of minds or employments makes them enjoy mutual visiting and conversation, on which occasions they converse at length on the noblest arts, or on remarkable events at home or abroad, and thus spend the most irksome part of the day in pleasant discourse and quiet relaxation. But who at a meeting of this kind could bear a man, it may be of the most liberal knowledge, but still surly, passionate, slanderous, one who loses his temper continually, or speaks with undue freedom and impertinence of the state, its rulers, and, in some cases, of religion itself? Nature instituted friendship not as an allurements and incentive to vice, but to follow and assist the virtues, and he who takes away from it justice and honour, takes away its chief ornament. Wise men have therefore strenuously denied that friendship can exist except between good and *honourable men*. I myself remember certain learned men in

this city, men of no mean acquirements, it is true, but whose intimate friendship was avoided and shrunk from by all, because the whole commonwealth of letters appeared to be subject to their beck. Every one, as far as I know, respected their varied and extensive learning and knowledge, but no one could put up with their vanity and pride, setting themselves up as they did for supreme in matters of learning, not willing that any one should vie with them, abusing every thing in short, at their unlimited pleasure.

**329. AGRIGENTUM.**—Agrigentum excels almost all other cities, not only in the advantages mentioned, but in strength likewise, and especially in ornament and beauty. Situated at the distance of only eighteen furlongs from the sea, it possesses all the conveniences which the sea procures. The whole circuit of the city is made very strong, both by nature and art. For the walls are built upon a rock, which, partly by nature, and partly from the labour of art, is very steep and broken. It is surrounded also by rivers on different sides; on the side towards the south, by a river of the same name as the city; and on the west and south-west by that which is called the Hypsas. The citadel, which stands upon a hill on the north-east side, is secured all around the outside by a deep and inaccessible valley; and has one way only by which it may be entered from the city. On the summit of the hill is a temple dedicated to Minerva; and another to Jupiter Atabyrius, as at Rhodes. For, as the Agrigentines were a colony from Rhodes, they gave to this deity, not improperly, the same appellation by which he was distinguished in the island from which they came. The city also itself, which is indeed in all respects magnificent, is adorned with piazzas and temples. Among these, the temple of Olympian Jupiter, though not finished with so much splendour, is equal in size and design to any of the temples of Greece.

**330. SPECIES OF ANIMALS.**—The division of brute animals into different kinds, is not more useful to man than

to the animals themselves. A beast of prey would be ill-fitted for its station, if Nature did not teach it what creatures to attack, and what to avoid. A rabbit is the prey of the ferret. Present a rabbit, even dead, to a young ferret that never has seen a rabbit; it throws itself upon the body and bites it with fury. A hound has the same instinct with respect to a hare, and most dogs have it. Unless directed by Nature, innocent animals would not know their enemy till they were in its clutches. A hare flies with precipitation from the first dog it ever saw; and a chicken, upon the first sight of a kite, cowers under its dam. Social animals, without scruple, connect with their own kind, and as readily avoid others. Birds are not afraid of quadrupeds; not even of a cat, till they are taught by experience that a cat is their enemy. They appear to be as little afraid of a man naturally; and upon that account are far from being shy when left unmolested. Doth not this observation suggest a final cause? A partridge, a plover, a pheasant, would be lost to man for food, were they naturally as much afraid of him as of a hawk or kite.—*Home.*

331. AUGUSTUS.—He was advanced to public offices before he was legally qualified for them in point of age, and to some of a new kind, and for life. He seized the consulship in the twentieth year of his age, advancing with his legions in a hostile manner towards the city, and sending deputies to demand it for him in the name of the army. When the senate demurred upon the subject, a centurion, named Cornelius, the chief deputy, throwing back his cloak, and showing the hilt of his sword, had the presumption to say in the house, This will make him consul, if ye will not. His second consulship he bore nine years after, his third upon the intermission of only one year, and held the same office every year successively until the eleventh. From this period, though the consulship was frequently offered him, he always declined it, till, after a long interval, not less than *seventeen* years, he voluntarily stood for the twelfth, and

two years after for a thirteenth; that he might, whilst invested with that office, introduce into the Forum, according to custom, his two grandsons, Caius and Lucius. In his five consulships, from the sixth to the eleventh, he continued in office throughout the year; but in the rest, during only nine, six, four, or three months, and in his second, no more than a few hours. For having sat for a short time in the morning, upon the first of January, on his ivory chair, before the temple of Jupiter Capitolinus, he quitted the office, and substituted another in his room. Nor did he enter upon them all at Rome, but upon the fourth in Asia, the fifth in the isle of Samos, and the eighth and ninth at Tarragona.

**332. THE HEART TO BE GIVEN TO GOD.**—Cold and frivolous are the speculations of those who employ themselves in disquisitions on the essence of God, when it would be more interesting to us to become acquainted with his character, and to know what is agreeable to his nature. For what end is answered by professing with Epicurus, that there is a God, who, discarding all concern about the world, indulges himself in perpetual inactivity? What benefit arises from the knowledge of a God with whom we have no concern? Our knowledge of God should rather tend, first, to teach us fear and reverence; and, secondly, to instruct us to implore all good at his hand, and to render Him the praise of all that we receive. For how can you entertain a thought of God, without immediately reflecting, that, being a creature of his formation, you must, by right of creation, be subject to his authority; that you are indebted to Him for your life, and that all your actions should be done with reference to Him? If this be true, it certainly follows that your life is miserably corrupt, unless it be regulated by a desire of obeying Him, since his will ought to be the rule of our conduct; nor can you have a clear view of Him, without discovering Him to be the fountain and origin of all good. This would produce a desire of union with Him, and confidence in Him, if the human mind were not seduced by its

own depravity from the right path of investigation. For, even at the first, the pious mind dreams not of any imaginary deity, but contemplates only the one true God, and, concerning Him, indulges not the fictions of fancy, but, content with believing Him to be such as He reveals Himself, uses the most diligent and unremitting caution, lest it fall into error by a rash and presumptuous transgression of his will.

333. He who thus knows Him, sensible that all things are subject to his control, confides in Him as a guardian and protector, and unreservedly commits himself to his care. Assured that He is the author of all blessings in distress or want, he immediately flies to his protection, and expects his aid. Persuaded of his goodness and mercy, he relies on Him with unlimited confidence, nor doubts of finding in his clemency a remedy provided for all his evils. Knowing Him to be his Lord and Father, he concludes that he ought to mark his government in all things, revere his majesty, endeavour to promote his glory, and obey his commands. Perceiving Him to be a just judge, armed with severity for the punishment of crimes, he keeps his tribunal always in view, and is restrained by fear from provoking his wrath. Yet he is not so terrified at the apprehension of his justice, as to wish to evade it, even if escape were possible; but loves Him as much in punishing the wicked as in blessing the pious, because he believes it as necessary to his glory to punish the impious and abandoned, as to reward the righteous with eternal life. Besides, he restrains himself from sin, not merely from a dread of vengeance, but because he loves and reveres God as his Father, honours and worships Him as his Lord, and even though there were no hell, would shudder at the thought of offending God. See, then, the nature of pure and genuine religion. It consists in faith, united with a serious fear of God, comprehending a voluntary reverence, and producing legitimate worship agreeable to the injunctions of the law. And this requires to be more carefully remarked, because men in general render to

God a formal worship, but very few truly reverence Him; while great ostentation in ceremonies is universally displayed, but sincerity of heart is rarely to be found.

**334. PERSON OF AUGUSTUS.**—In person he was handsome and graceful, through all the stages of his life. But he was careless of dress; and so little attentive to the adjustment of his hair, that he usually had it done in great haste by several barbers at a time. He would sometimes clip and sometimes shave his beard, and during the operation would be either reading or writing; his countenance, either when he spoke or held his tongue, was so calm and serene, that a Gaul of the first rank declared among his friends, that he was so much mollified by it, as to be restrained from throwing him down a precipice, in his passage over the Alps, upon being admitted to approach him, under the pretext of speaking to him. His eyes were clear and bright, and he was willing it should be thought that there was something of a divine vigour in them. He was likewise not a little pleased to see people, upon his looking steadfastly at them, lower their countenances, as if the sun shone in their eyes. But in his old age, he saw very imperfectly with his left eye. His teeth were thin set, small and rough; his hair a little curled, and inclining to a yellow colour; his eye brows met; his ears were small; and he had an aquiline nose. His complexion was betwixt brown and fair, his stature but low; though Julius Marathus, his freedman, says, he was five feet and nine inches in height. This, however, was so much concealed by the just proportion of his limbs, that it was only perceivable upon comparison with some taller person standing by him.

**335. SOCIETY OF MEN.**—Man is so formed by nature, that he cannot supply all his own wants, but necessarily stands in need of the intercourse and assistance of his fellow-creatures, whether for his immediate preservation, or for perfecting his nature and enjoying such a life as is suitable to a rational being. This is sufficiently proved by ex-

perience : we have instances of persons, who, having grown up to manhood among the bears of the forest, enjoyed not the use of speech or of reason, but were, like the brute beasts, possessed only of sensitive faculties. We see moreover that Nature has refused to bestow on men the same strength and natural weapons of defence, with which she has furnished other animals, having, in lieu of those advantages, endowed mankind with the faculties of speech and reason, or at least with a capability of acquiring them by intercourse with their fellow-creatures. Speech enables them to communicate with each other, to give each other mutual assistance, to perfect their reason and knowledge ; and having thus become intelligent, they find a thousand methods of preserving themselves, and supplying their wants ; each individual, moreover, is intimately conscious that he can neither live happily, nor improve his nature, without the intercourse and assistance of others. Since, therefore, Nature has thus formed mankind, it is a convincing proof of her intention that they should communicate with, and mutually aid and assist each other. Hence is derived the establishment of natural society among men.— *Vattel*.

336. THE ROMAN GAMES.— The chariots were drawn by two, three, or four horses, but generally by four. Augustus introduced six, and some had seven. Nero drove as many as ten, but this was at Olympia ; and since he was thrown out of his chariot, his example was perhaps not followed. We find mention of elephants being yoked, and camels, stags, dogs, tigers, lions ; sometimes also single horses ran ; and we read of *equi desultorii*, where the rider managed two horses, and leaped from one to the other. In some ancient bas-reliefs we may observe persons on horseback accompanying the chariots as they ran ; their use seems to have been, to supply the drivers with anything they might want. The charioteers were at first slaves, freedmen, or strangers ; but afterwards the nobles amused *themselves* with driving publicly in the Circus, and several

emperors distinguished themselves by it. The line which occupies the middle of the Circus is called spina, round which the chariots ran, keeping it always on the left hand. It was a brick wall, four feet high, and at the end next the barriers twelve feet broad; towards the other extremity it became narrower. At each end was a goal, round which the chariots turned; and their object was to go as near as possible to these without touching them.—*Dr. Burton.*

**337. LEARNING NOT TO BE ABUSED.**—What is more applicable to the stomach than wine? But what is more pernicious than its immoderate use, to prevent which Lycurgus ordered all vines to be cut down? What can be more necessary to every employment of mankind than iron and fire, than which when abused by men for mutual slaughter, and burning of towns, I am inclined to think nothing more injurious and destructive? Thus there is nothing more conducive to human happiness than learning; nothing, when properly used, more fitted for the extermination of vice, and the quenching of lust. Whereas if men abuse this acquirement, to satisfy their love of glory and ambition, and to assist their quarrels and wrangling disputes, so far are they from enjoying mental tranquillity, that in their restless, querulous, and painful condition they wreck themselves on the severest calamities. A happy life, says Seneca, is inseparable from virtue: so that men thus wretched and unhappy do not concern us, our argument affecting the wise man, and not those smatterers who waste their time in disputes not worth a straw, upon trifles and nonsense. But I deny thoroughly that any one can be, or be called, wise whose wisdom is not exerted for himself; from which it is easily seen that ignorance of the baneful effects of envy, and of the caution so necessary against them, of the extreme indecency of slander in an educated man, and of detracting from another's praise, is inconsistent with the idea of wisdom. This rivalry, therefore, is very foreign to the wise man, who is our



subject; and it is the same with envy, hatred and contention, with everything, in short, that has no connection whatever with a calm and quiet mind.

**338. PHOCION'S WIFE.**—Of Phocion's first wife we have no account, except that she was the sister of Cephisodotus the statuary. The other was a matron no less celebrated for her modesty, prudence, and simplicity of manners, than Phocion himself was for his probity. It happened one day, when some new tragedians were to act before a full audience, that one of the players, who was to personate the queen, demanded a suitable mask, together with a large train of richly dressed attendants; and as all these things were not granted him, he was out of humour, and refused to make his appearance, by which means the whole business of the theatre was at a stand. But Melanthius, who was at the charge of the exhibition, pushed him in, and said, Thou seest the wife of Phocion appear with one maid-servant only; and dost thou come here to show thy pride and to spoil our women? As Melanthius spoke loud enough to be heard, the audience received what he had said with a thunder of applause.

**339. SOCIAL LIFE.**—No longer fearing hunger, no longer apprehensive of meeting in every other man a being ready to wrest from him his hard-earned means of sustenance, no longer finding entire solitude his only state of security—in ease, in repose, and in plenty—he feels the subsiding of the bodily solicitations of hunger occasionally leave leisure for the mental cravings of curiosity: he becomes sociable; to food for the sense he wishes to add food for the mind; he draws nearer to his fellow-creatures, whom he no longer regards as his natural enemies; he forms with them a compact for mutual protection; he associates with his neighbours; welcomes strangers; from taciturnity and destruction he expands in talkativeness and hospitality; the infant and the elder, encumbrances to the mere hunter and the shepherd, by their prattle or their prosing become a pastime

and solace ; the traveller, in return for the information he gives, is offered food and repose ; for defence and for company many families congregate their tents into a camp ; and only where camps become too extensive for the territory, do their owners, like the patriarchs of old, divide and strike out different paths.—*Hope.*

**340. NUMA'S ENTRANCE INTO ROME.**—When he had determined to go, he offered sacrifice to the gods, and then set forward to Rome. Struck with love and admiration of the man, the senate and people met him on the way ; the women welcomed him with blessings and shouts of joy ; the temples were crowded with sacrifices ; and so universal was the satisfaction, that the city might have seemed to have received a kingdom instead of a king. When they were come to the forum, Spurius Vellius, whose turn it was then to be interrex, put it to the vote, whether Numa should be king, and all the citizens agreed to it with one voice. The robes and other distinctions of royalty then were offered him, but he commanded them to wait, as his authority yet wanted the sanction of heaven ; taking, therefore, with him the priests and augurs, he went up to the Capitol, which the Romans at that time called the Tarpeian Rock. There the chief of the augurs covered the head of Numa, and turned his face towards the south ; then, standing behind him, and laying his right hand upon his head, he offered up his devotions, and looked around him, in hope of seeing birds, or some other signal from the gods. An incredible silence reigned among the people, anxious for the event, and lost in suspense, till the auspicious birds appeared and passed on the right hand. Then Numa took the royal robe, and went down from the mount to the people, who received him with loud acclamations, as the most pious of men, and the most beloved by the gods.

**341. THE CRIMEA.**—If it be now asked what the Russians have done with regard to the Crimea, after the depravity, the cruelty, and the murders, by which it was obtained,

and on that account became so favourite an acquisition in their eyes, the answer is given in a few words. They have laid waste the country; cut down the trees; overthrown the sacred edifices of the natives, with all their public buildings; destroyed the aqueducts; robbed the inhabitants; insulted the Tartars in their acts of worship; torn up from the tombs the bodies of their ancestors, casting their reliques upon dunghills, and feeding swine out of their coffins; annihilated all the monuments of antiquity; breaking up alike the sepulchres of saints and pagans, and scattering their ashes in the air. There was something very emphatic in the speech of a poor Tartar, who one day lamenting in his garden the havoc made among his fruit-trees by a severe frost, said, We never used to experience such hard weather; but since the Russians came, they seem to have brought their winter along with them.—*Dr. E. D. Clarke.*

342. THE RISE OF ARTS.—His tent strikes root in the ground, his carriage rolls over its surface. He is stopped in his progress by a stream; he spies a tree fallen across the current, a trunk which floats upon its surface; the former suggests the idea of a bridge, the latter of a boat; paddling along the shore, he finds a substance that catches the wind, and carries him out further at sea; he forms sails, oars, and at last a three-decker, that dares the wide ocean. Many substances found in the bosom of Nature eminently possess certain qualities necessary to solace the human sense, and are as pointedly deficient in certain others. Clay, stone, metals, wood, with the necessary solidity, seldom have the form requisite to adapt themselves to human limbs. Silk, cotton, wool, leather, with the warmth and pliability that afford a grateful feel, have not the cohesion and mixture adapted for use. Man learns, by removing from the one its superfluities, by combining together the separate forms of the other, to fit both for his purposes. He becomes a potter, a stone-hewer, a carver, a carpenter, a weaver, an artisan, and a manufacturer.—*Hope.*

**343. BOOTY OF THE BARBARIANS.**—The booty gained by an army belonged to the army. The king himself had no part of it, but what he acquired by lot. A remarkable instance of this occurs in the history of the Franks. The army of Clovis, the founder of the French monarchy, having plundered a church, carried off among other sacred utensils a vase of extraordinary size and beauty. The bishop sent deputies to Clovis, beseeching him to restore the vase, that it might be again employed in the sacred services, to which it had been consecrated. Clovis desired the deputies to follow him to Soissons, as the booty was to be divided in that place; and promised that if the lot should give him the disposal of the vase, he would grant what the bishop desired. When he came to Soissons, and all the booty was placed in one great heap in the middle of the army, Clovis entreated that, before making the divisions, they would give him that vase, over and above his share. All appeared willing to gratify the king and to comply with his request, when a fierce and haughty soldier lifted up his battle-axe, and, striking the vase with the utmost violence, cried out, with a loud voice, You shall receive nothing here but that to which the lot gives you a right.—*Robertson*.

**344. PETRARCH IN HIS YOUTH.**—I went one day to John of Florence in one of those ague fits of faintheartedness, which often happened to me: he received me with his accustomed kindness. What ails you? said he; you seem oppressed with thought: if I am not deceived, something has happened to you. You do not deceive yourself, my father (for thus I used to call him), and yet nothing new has happened to me; but I come to confide to you that my old melancholy torments me more than usual. You know its nature, for my heart has always been opened to you; you know all which I have done to draw myself out of the crowd, and to acquire a name; and surely not without some success, since I have your testimony in my favour. Are you not the truest man, and the best of critics, who

have never ceased to bestow on me your praise?—and what need I more? Have you not often told me that I am answerable to God for the talents He has endowed me with, if I neglected to cultivate them? Your praises were to me as a sharp spear: I applied myself to study with more ardour, insatiable even of my moments. Disdaining the beaten paths, I opened a new road; and I flattered myself that assiduous labour would lead to something great; but, I know not how, when I thought myself highest, I feel myself fallen; the spring of my mind has dried up; what seemed easy to me once, now appears above my strength; I stumble at every step, and am ready to sink for ever into despair. I return to you to teach me, or at least advise me. Shall I for ever quit my studies? Shall I strike into some new course of life? My father, have pity on me; draw me out of the frightful state in which I am lost. I could proceed no further without shedding tears. Cease to afflict yourself, my son, said that good man, your condition is not so bad as you think: the truth is, you knew little at the time you imagined you knew much. The discovery of your ignorance is the first great step you have made towards true knowledge. The veil is lifted up, and you now view those deep shades of the soul, which were concealed from you by excessive presumption. In ascending an elevated spot, we gradually discern many things, whose existence before was not suspected by us. Persevere in the career which you entered by my advice; feel confident that God will not abandon you: there are maladies which the patient does not perceive; but to be aware of the disease, is the first step towards the cure.—*Petrarch.*

**345. A FRIEND'S PORTRAIT.**—I foresee what pain I shall suffer in parting from you, and I would gladly find some remedy for it; but nothing occurs to me, unless a portrait of you might perhaps be a relief to me. And though your likeness is so engraven on my heart, as to be always before *my sight*, yet I beg you kindly to indulge me so far as

to send it to me, or bring it when you come back. One reason why I wish to have it, is that I may show it to those friends to whom I say what I think of your worth, and what hopes I entertain of your character; for they feel that no man can possess such a gifted mind, without showing marks of it in his person, and especially in his face; and therefore they desire greatly to see you. But I hope you will consider yourself at liberty to say no, without offending me; for I should be sorry to make a request that could be disagreeable to you. The sight of your portrait at our friend Abondius' wrought upon me so, that when I came home I wrote these verses, which I send to you, though from my earliest youth I have never tried my hand on anything of the kind. I venture to expose myself to your mirth, and to say that I do not consider them altogether from the purpose, and to request, therefore, that they may be written under the portrait which you will cause to be painted, if there shall be room for them.—Venice, Aug. 28.

**346. PLEASURE AND PAIN.**—In the account which Plato gives us of the conversation and behaviour of Socrates the morning he was to die, he tells the following circumstance:—When Socrates' fetters were knocked off (as was usual to be done on the day that the condemned person was to be executed), being seated in the midst of his disciples, and laying one of his legs over the other, in a very unconcerned posture, he began to rub it where it had been galled by the iron; and, whether it was to show the indifference with which he entertained the thoughts of his approaching death, or (after his usual manner) to take every occasion of philosophising upon some useful subject, he observed the pleasure of that sensation, which now arose in those very parts of his leg that just before had been so much pained by the fetter. Upon this he reflected upon the nature of pleasure and pain in general, and how constantly they succeed one another. To this he added, that if a man of a good genius for a fable were to represent the nature of pleasure

and pain in that way of writing, he would probably join them together after such a manner, that it would be impossible for the one to come into any place without being followed by the other.—*Addison*.

**347. CREATION ADMIRABLE.**—There is no creature in the world, wherein we may not see enough to wonder at; for there is no worm of the earth, no spire of glass, no leaf, no twig, wherein we see not the footsteps of a Deity. The best visible creature is man. Now what man is he that can make an hair or a straw, much less any sensitive creature? so as no less than an infinite power is seen in every object that presents itself to our eyes. If, therefore, we look only on the outside of these bodily substances, and we do not see God in everything, we are no better than brutish; we make use merely of our sense, without the least improvement of our faith or our reason. Contrary, then, to the opinion of those men, who hold that a wise man should admire nothing, I say that a truly wise and good man should admire everything, or rather that infiniteness of wisdom and omnipotence, which shows itself in every visible object.—*Bishop Hall*.

**348. AFFECTED ORATORY.**—In oratory affectation is to be avoided, it being better for a man by a native and clear eloquence to express himself than by those words which may smell either of the lamp or inkhorn, so that in general one may observe that men who fortify and uphold their speeches with strong and evident reasons have ever operated more on the minds of the auditors than those who have made rhetorical excursions. It will be better for a man who is doubtful of his pay to take an ordinary silver piece, with its due stamp upon it, than an extraordinary gilded piece which may perchance contain a better metal under it; and prefer a well-favoured wholesome woman, though with a tawny complexion, before a besmeared and painted face.—*Knight*.

**349. FRIENDLY CAUTIONS.**—I admire your courage in

freely admonishing the queen and your countrymen of that which is to the state's advantage. But you must take care not to go so far that the unpopularity of your conduct be more than you can bear. Old men generally make an unfair estimate of the character of the young, because they think it a disgrace to be outdone by them in counsel. Reflect that you may possibly be deserted by most of those who now think with you. For I do not doubt there will be many who will run to the safe side of the vessel, when they find you are unsuccessful in resisting the queen's will, or that she is seriously offended at your opposition. I advise you to persevere as long as you can do anything that may benefit your country; but when you find that your opposition only draws on you dislike and aversion, and that neither your country, your friends, nor yourself derive any advantage from it, I advise you to give way to necessity, and reserve yourself for better times; for time itself will bring you occasions and means of serving your country. Remember what Queen Mary, after King Edward's death, was enabled to effect, though at the first she had very few adherents, and your countrymen were then much more practised in war than they are now. The party and influence of Anjou is on the increase here, and if you should annoy him by your opposition in England, you will scarcely find a reception here, much less in France. Your religion shuts you out of Spain and Italy, and so Germany would be your only refuge if you were compelled to leave your country. I have written to you what I think of this marriage. I am still of the same mind.—Brescia, March 4.

**350. DEFEAT OF CORTES.**—They marched in profound silence along the causeway which led to Tacuba, because it was shorter than any of the rest, and lying most remote from the road towards Tlascala and the sea-coast, had been left more entire by the Mexicans. They reached their first breach in it without molestation, hoping that



their retreat was undiscovered. But the Mexicans, unperceived, had not only watched all their motions with attention, but had made proper dispositions for a most formidable attack. While the Spaniards were intent upon placing their bridge in the breach, and occupied in conducting their horses and artillery along it, they were suddenly alarmed with the tremendous sound of warlike instruments, and a general shout from an innumerable multitude of enemies. The lake was covered with canoes; flights of arrows and showers of stones poured in upon them from every quarter; the Mexicans rushing forward to the charge with fearless impetuosity, as if they hoped in that moment to be avenged for all their wrongs. Unfortunately the wooden bridge, by the weight of the artillery, was wedged so fast into the stones and mud, that it was impossible to remove it. Dismayed at this accident, the Spaniards advanced with precipitation towards the second breach. The Mexicans hemmed them in on every side, and though they defended themselves with their usual courage, yet, crowded together as they were on a narrow causeway, their discipline and military skill were of little avail, nor did the obscurity of the night permit them to derive great advantage from their firearms, or the superiority of their other weapons. All Mexico was now in arms, and so eager were the people on the destruction of their oppressors, that they who were not near enough to annoy them in person, impatient of the delay, pressed forward with such ardour, as drove on their countrymen in the front with irresistible violence. Fresh warriors instantly filled the place of those who fell. The Spaniards, weary with slaughter, and unable to sustain the weight of the torrent that poured in on them, began to give way. In a moment the confusion was universal; horse and foot, officers and soldiers, friends and enemies, were mingled together; and while all fought, and many fell, they could hardly distinguish from what hand the blow came.

**351.** Cortes, with about a hundred foot soldiers and a few horse, forced his way over the two remaining breaches in the causeway, the bodies of the dead serving to fill up the chasms, and reached the main land. Having formed them as soon as they arrived, he returned with such as were yet capable of service, to assist his friends in their retreat, and to encourage them, by his presence and example, to persevere in the efforts requisite to effect it. He met with part of his soldiers, who had broke through the enemy, but found many more overwhelmed by the multitude of their aggressors, or perishing in the lake; and heard the piteous lamentations of others, whom the Mexicans, having taken alive, were carrying off in triumph to be sacrificed to the god of war. Before day, all who had escaped assembled at Tacuba. But when the morning dawned, and discovered to the view of Cortes his shattered battalion, reduced to less than half its number, the survivors dejected, and most of them covered with wounds, the thoughts of what they had suffered, and the remembrance of so many faithful friends and gallant followers who had fallen in that night of sorrow, pierced his soul with such anguish, that while he was forming their ranks, and issuing some necessary orders, his soldiers observed the tears trickling from his eyes, and remarked, with much satisfaction, that, while attentive to the duties of a general, he was not insensible to the feelings of a man.

**352. PROSPERITY AND ADVERSITY.**—Every man is rich or poor, according to the proportion between his desires and enjoyments. Of riches, as of everything else, the hope is more than the enjoyment: while we consider them as the means to be used at some future time towards the attainment of felicity, ardour after them secures us from weariness of ourselves: but no sooner do we sit down to enjoy our acquisitions, than we find them insufficient to fill up the vacuities of life. Nature makes us poor only when we want necessities, but custom gives the name of poverty to

the want of superfluities. It is the great privilege of poverty to be happy unenvied, to be healthy without physic, secure without a guard, and to obtain from the bounties of nature what the great and wealthy are compelled to procure by the help of art. Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct; but as adversity leads us to think properly of our state, it is most beneficial to us. — *Johnson*.

**353. A PHILOSOPHIC STYLE NEED NOT BE BALD.** — It is said that philosophy resembles a staid and unbending matron, ashamed to use fictitious ornament, who, content with her natural beauty, does not trouble herself to enhance it by colouring or any other alluring device; and that, as uncultivated, rough, and solitary forests inspire one more with the notion of grandeur and veneration, than woods of a bright green, planted at regular intervals, so a style of speaking, rude and unadorned, appears, in some degree, more venerable and more full of grandeur than that which is carefully arranged, and imbued, as it were, with unguents. We would answer to this, that if the matron ought not to appear with hair artificially curled, and her cheeks overspread with vermilion or ceruse, with her eyebrows plucked out, and with a brilliant set of artificial teeth, it does not follow that uncleanness, filth, and rags become her.

**354. ROMAN COIN.** — At this time there was no gold coin at Rome. The computation was made by so many pounds' weight of brass, which was called *æs grave*. Pliny tells us, that brass money was first coined in the reign of Servius Tullius, before which time the metal was used in its rude state. He tells us afterwards, that some writers made Numa to have coined money. The *as* at first weighed exactly a pound, and was divided into twelve ounces. The other coins were *semissis*, or six ounces; *triens*, four ounces; *quadrans*, or *teruncius*, three ounces; and *sextans*,

two ounces; all in copper. As long as the value and weight continued the same, all sums were reckoned in pounds, or fractions of pounds, of *æs grave*. The terms *expensum* and *impendia* prove the original custom of calculating by weight. So, also, the expressions *ærarium*, *tribuni ærarii*, *obderati*, and *æra militum*, show, that at first no money was used but brass; and, as Adam Smith observes, a person who was in debt was said to have so much of another man's copper. In the year of Rome 485, five years before the first Punic war, silver was coined. The largest piece was the *denarius*, equal to ten *asses*, or ten pounds of brass; *quinarius*, five pounds; *sestertius*, that is *semis tertius*, two pounds and a half. Still the computation by *æs grave* continued, because the pound weight of brass was the common standard. But in the course of the first Punic war a great alteration was made; the *as* was diminished five-sixths, the pound being divided into six *asses*, each of which only equalled two ounces. In the second Punic war, the *as* was farther reduced to one ounce; and afterwards, by the *Papirian law*, to only half an ounce. Gold coin was not struck till the year of Rome 547, which was the thirteenth of the second Punic war. — *Dr. Burton.*

**355. EFFECTS PRODUCED BY MEAN AGENTS.**—And it is not amiss to observe also how small and mean faculties gotten by education, yet, when they fall into great men or great matters, do work great and important effects. Whereof we see a notable example in Tacitus of two stage-players, *Percennius* and *Vibulenus*, who by their faculty of playing put the Pannonian armies into an extreme tumult and combustion: for there arising a mutiny amongst them upon the death of Augustus Cæsar, *Blæsus*, the lieutenant, had committed some of the mutineers, which were suddenly rescued: whereupon *Vibulenus* got to be heard speak, which he did in this manner:—These poor innocent wretches, appointed to cruel death, you have restored to behold the light; but who shall restore my brother to me, or

life unto my brother, that was sent hither in message from the legions of Germany, to treat of the common cause? And he hath murdered him this last night by some of his fencers and ruffians that he hath about him for his executioners upon soldiers. Answer, Blæsus, what is done with his body? The mortalest enemies do not deny burial; when I have performed my last duties to the corpse with kisses, with tears, command me to be slain beside him, so that these my fellows, for our good meaning and our true hearts to the legions, may have leave to bury us. With which speech he put the army into an infinite fury and uproar, whereas truth was he had no brother, neither was there any such matter, but he played it merely as if he had been upon the stage. — *Bacon*.

356. THE CHRONICLE OF THE FABII. — The celebrated Quintus Fabius Maximus, who died about twenty years before the first Punic war, and more than forty years before Ennius was born, is said to have been interred with extraordinary pomp. In the eulogy pronounced over his body, all the great exploits of his ancestors were doubtless recounted and exaggerated. If there were then extant songs which gave a vivid and touching description of an event, the saddest and the most glorious in the long history of the Fabian house, nothing could be more natural than that the panegyrist should borrow from such songs their finest touches, in order to adorn his speech. A few generations later, the songs would perhaps be forgotten, or remembered only by shepherds and vine-dressers. But the speech would certainly be preserved in the archives of the Fabian nobles. Fabius Pictor would be well acquainted with a document so interesting to his personal feelings, and would insert large extracts from it in his rude chronicle. That chronicle, as we know, was the oldest to which Livy had access. Livy would at a glance distinguish the bold strokes of the forgotten poet from the dull and feeble narrative by which they were surrounded, would retouch them with a delicate and powerful pencil, and would make them immortal. — *Macaulay*.

**357. THE HERDING OF SWINE IN THE NEW FOREST.**—The first step the swineherd takes, is to investigate some close sheltered part of the forest, where there is a conveniency of water, and plenty of oak or beech mast, the former of which he prefers, when he can have it in abundance. He fixes next on some spreading tree, round the bole of which he wattles a slight circular fence of the dimensions he wants; and, covering it roughly with boughs and rods, he fills it plentifully with straw or fern. Having made this preparation, he collects his colony among the farmers, with whom he commonly agrees for a shilling a head, and will get together perhaps a herd of five or six hundred hogs. Having driven them to their destined habitation, he gives them a plentiful supper of acorns or beech mast, which he had already provided, sounding his horn during the repast. He then turns them into the litter, where, after a long journey and hearty meal, they sleep deliciously. The next morning he lets them look a little around them, shows them the pool or stream where they may occasionally drink, leaves them to pick up the offals of the last night's meal; and, as evening draws on, gives them another plentiful repast under the neighbouring trees, which rain acorns upon them for an hour together, at the sound of his horn. He then sends them again to sleep.

**358.** The following day he is perhaps at the pains of procuring them another meal, with music playing as usual. He then leaves them a little more to themselves, having an eye, however, on their evening hours. But, as their bellies are full, they seldom wander far from home, retiring commonly very early and orderly to bed. After this he throws his sty open, and leaves them to enter for themselves; and from henceforward has little more trouble with them during the whole time of their migration. Now and then, in calm weather, when mast falls sparingly, he calls them perhaps together, by the music of his horn, to a gratuitous meal; but in general they need but little attention, returning

regularly home at night, though they often wander in the day two or three miles from their sty. There are experienced leaders in all herds, which have spent this roving life before, and can instruct their juniors in the method of it. By this management, the herd is carried home to their respective owners in such condition, that a little dry meat will soon fatten them.

**359.** I would not, however, have it supposed, that all the swineherds in the forest manage their colonies with this exactness. Bad governments and bad governors will everywhere exist; but I mention this as an example of sound policy, not as a mere Platonic or Utopian scheme, but such as hath been often realised, and hath as often been found productive of good order and public utility. The hog is commonly supposed to be an obstinate, headstrong, unmanageable brute; and he may perhaps have a degree of positiveness in his temper. In general, however, if he be properly managed, he is an orderly, docile animal. The only difficulty is to make your meanings, when they are fair and friendly, intelligible to him. Effect this, and you may lead him with a straw. Nor is he without his social feelings, when he is at liberty to indulge them. In these forest migrations, it is commonly observed that, of whatever number the herd consists, they generally separate, in their daily excursions, into such little knots and societies as have formerly had habits of intimacy together; and in these friendly groups they range the forest, returning home at night in different parties, some earlier and some later, as they have been more or less fortunate in the pursuits of the day. It sounds oddly to affirm the life of a hog to be enviable; and yet there is something uncommonly pleasing in the lives of these emigrants; something at least more desirable than is to be found in the life of a hog *Epicuri de grege*. They seem themselves also to enjoy their mode of life. You see them perfectly happy, going about at their ease, and conversing with each other in short, pithy, interrupted sen-

tences, which are no doubt expressive of their own enjoyments and their social feelings.—*Gilpin.*

**360. BATTLE OF OTUMBA.**—They were now on the west side of the lake. Tlascala, the only place where they could hope for a friendly reception, lay about sixty-four miles to the east of Mexico; so that they were obliged to go round the north end of the lake before they could fall into the road which led thither. A Tlascalan soldier undertook to be their guide, and conducted them through a country, in some places marshy, in others mountainous, in all ill-cultivated and thinly peopled. They marched for six days with little respite, and under continued alarms, numerous bodies of Mexicans hovering around them, sometimes harassing them at a distance with their missile weapons, and sometimes attacking them closely in front, in rear, and in flank, with great boldness, as they now knew that they were not invincible. Nor were the fatigue and danger of those incessant conflicts the worst evils to which they were exposed. As the barren country through which they passed afforded hardly any provisions, they were reduced to feed on berries, roots, and the stalks of green maize; and at the very time that famine was depressing their spirits and wasting their strength, their situation required the most vigorous and unremitting exertions of courage and activity. Amidst these complicated distresses, one circumstance supported and animated the Spaniards. The commander sustained this one reverse of fortune with unshaken magnanimity. His presence of mind never forsook him; his sagacity foresaw every event, and his vigilance provided for it. He was foremost in every danger, and endured every hardship with cheerfulness. The difficulties with which he was surrounded seemed to call forth new talents; and his soldiers, though despairing themselves, continued to follow him with increasing confidence in his abilities.

**361.** On the sixth day they arrived near to Otumba, not far from the road between Mexico and Tlascala. Early



next morning they began to advance towards it, flying parties of the enemy still hanging on their rear; and amidst the insults with which they accompanied their hostilities, Marina remarked that they often exclaimed with exultation, Go on, robbers; go to the place where you shall quickly meet the vengeance due to your crimes. The meaning of this threat the Spaniards did not comprehend until they reached the summit of an eminence before them. There a spacious valley opened to their view, covered with a vast army, extending as far as the eye could reach. The Mexicans, while with one body of their troops they harassed the Spaniards in their retreat, had assembled their principal force on the other side of the lake, and, marching along the road which led directly to Tlascala, posted it in the plain of Otumba, through which they knew Cortes must pass. At the sight of this incredible multitude, which they could survey at once from the rising ground, the Spaniards were astonished, and even the boldest began to despair. But Cortes, without allowing leisure for these fears to acquire strength by reflection, after warning them briefly that there was no alternative but to conquer or to die, led them instantly to the charge. The Mexicans awaited their approach with unusual fortitude. Such, however, was the superiority of the Spanish discipline and arms, that the impression of this small body was irresistible; and which ever way its force was directed, it penetrated and dispersed the most numerous battalions. But while these gave way in one quarter, new combatants advanced from another, and the Spaniards, though successful in every attack, were ready to sink under those repeated efforts, without seeing any end of their toil or hope of victory.

362. At that time Cortes observed the great standard of the empire, which was carried before the Mexican general, advancing: and fortunately recollecting to have heard that on the fate of it depended the event of every battle, he assembled a few of his bravest officers, whose horses were

still capable of service, and placing himself at their head, pushed forward towards the standard with an impetuosity which bore down everything before it. A chosen body of nobles, who guarded the standard, made some resistance, but were soon broken. Cortes, with a stroke of his lance, wounded the Mexican general, and threw him to the ground. One of the Spanish officers, alighting, put an end to his life, and laid hold of the imperial standard. The moment that their leader fell, and the standard, towards which all directed their eyes, disappeared, an universal panic struck the Mexicans, and, as if the bond which held them together had been dissolved, every ensign was lowered, each soldier threw away his weapons, and all fled with precipitation to the mountains. The Spaniards, unable to pursue them far, returned to collect the spoils of the field, which were so valuable, as to be some compensation for the wealth which they had lost in Mexico: for in the enemy's army were most of their principal warriors, dressed out in their richest ornaments, as if they had been marching to assured victory. Next day (July 8.), to their great joy, they entered the Tlascalcan territories.—*Robertson*.

**363. THE FABII AT CREMERA.**—The description of the emigration of the Fabian house to Cremera is one of the finest of the many fine passages which lie thick in the earlier books of Livy. The consul, clad in his military garb, stands in the vestibule of his house, marshalling his clan, 306 fighting men, all of the same proud patrician blood, all worthy to be attended by the fasces, and to command the legions. A sad and anxious retinue of friends accompanies the adventurers through the streets; but the voice of lamentation is drowned by the shouts of admiring thousands. As the procession passes the Capitol, prayers and vows are poured forth, but in vain. The devoted band, leaving Janus on the right, marches to its doom through the gate of Evil Luck. After achieving great deeds of valour against overwhelming numbers, all perish save one

child, the stock from which the great Fabian race was destined again to spring, for the safety and glory of the commonwealth. That this fine romance, the details of which are so full of poetical truth, and so utterly destitute of all show of historical truth, came originally from some lay which had often been sung with great applause at banquets, is in the highest degree probable. Nor is it difficult to imagine a mode in which the transmission might have taken place.—*Macaulay.*

**364. POPULAR DISCONTENTS.**—The common sort of people always find fault with the times, and some must always have reason; for the merchant gains by peace, and the soldier by war; the shepherd by wet seasons, and the ploughman by dry; when the city fills, the country grows empty; and while trade increases in one place, it decays in another. In such variety of conditions and courses of life, men's designs and interests must be opposite one to another, and both cannot succeed alike; whether the winner laughs or no, the loser will complain; and rather than quarrel with his own skill or fortune, will do it with the dice, or those he plays with, or the master of the house. When anybody is angry, somebody must be in fault; and those faults of seasons which cannot be remedied, of accidents that could not be prevented, of miscarriages that could not be foreseen, are often laid upon the Government; and, whether right or wrong, have the same effect of raising or increasing the common and popular discontent.—*Temple.*

**365. ROME UNDER THE DECENVIRATE.**—Rome being thus deserted by her best citizens, and absolutely deprived of her liberty, the nations who had been conquered by her looked upon this as the most favourable opportunity both to revenge the insults they had received and to repair the losses they had sustained, while the commonwealth was weakened by the government of the oligarchy, and unable from henceforth to assemble its forces, to unite, or resume the administration of affairs: and to this end, they pre-

pared everything that was necessary for the war, and marched towards Rome with numerous armies; the Sabines, at the same time, making an irruption into that part of the Roman territories that lay next to them, possessed themselves of a large booty, and, having killed great numbers of the husbandmen, encamped at Eretum, a city situated near the river Tiber, at the distance of one hundred and seven furlongs from Rome. On the other side, the Æqui made an inroad into that part of the territories of the Tusculans that was contiguous to the confines; and, having laid waste a large tract of it, placed their camp near the city of Algidum. When the decemvirs were informed of this irruption of their enemies, they were confounded; and, assembling the men of their own faction, consulted with them what measures they were to take. These were all of opinion that they ought to send an army into the enemy's country, and not stay till their forces advanced to Rome itself. But they were in great doubt, first, whether they should arm all the Romans, even those who were dissatisfied with their administration; and, secondly, whether they should make the levies in an overbearing and vigorous manner, according to the practice both of kings and consuls, or with indulgence and moderation. They were of opinion, also, that no small consideration was necessary to determine this point,—who should authorise the war and the levies; whether the senate or the people, or neither (since they suspected both), but the decemvirs themselves.

**366.** At last, after a long consultation, they concluded to assemble the senate, and prevail with them to vote for the war, and to allow them to make the levies. For if both these were decreed by the senate, they imagined, first, that all would obey them, particularly since the tribunitian power was suppressed, which alone could legally oppose the orders of the magistrates; and, in the next place, that if they obeyed the directions of the senate in any one point, and carried their orders into execution, they should appear

to have received a legal commission to enter upon the war. After they had taken this resolution, and prepared their friends and relations to deliver such opinions in the senate as were calculated to promote their views, and to oppose those who should not espouse the same sentiments, they went to the forum, and ordered the cryer to call over the names of the senators. But no man of worth answered. The cryer often repeating this, and none appearing but the flatterers of the oligarchy, and these the most profligate of their faction, every one who happened to be then in the forum rejoiced that the decemvirs, who had never assembled the senate upon any account, found, the first time they attempted it, that there was still at Rome an assembly even of worthy men, who deserved to be consulted in all things relating to the republic. The decemvirs, observing that the senators did not answer to their names, resolved to send to their houses, and summon them to attend; but, hearing the greatest part of these were left empty, they deferred the matter till the next day. In the mean time they sent into the country, and called them from thence. The senate being full, Appius, the chief of the decemvirate, rose up, and informed them that Rome was attacked on two sides by the Æqui and the Sabines; the consequences of which he set forth in a very elaborate speech, and ended with pressing them to order levies to be made, and the armies to take the field immediately, since the juncture admitted of no delay.

**367.** While he was speaking, Valerius, surnamed Potitus, rose up; a man whose ancestry inspired him with exalted sentiments. For his father was that Valerius who took the Capitol when it was possessed by Herdonius the Sabine, and recovered the fortress, and he himself lost his life in the action; and his grandfather by the father's side was Poplicola, who expelled the kings, and established the aristocracy. Appius, observing that he was going to speak, and expecting he would say something against him, This

is not your rank, Valerius, says he, neither does it become you now to speak ; but when these senators, who are older and more dignified than yourself, have delivered their opinions, then you also will be called upon, and may say what you think proper. In the mean time be silent and sit down. Neither did I rise up, says Valerius, to speak to these points, but to others of greater moment and far more necessary, which, I think, the senate ought first to hear ; and, from what they will hear, they will be able to judge whether the subject for which you have assembled us is more necessary to the commonwealth than that which I shall lay before them. Consider that I am a senator, and that my name is Valerius ; hinder me not, therefore, from speaking, when the object of it is the preservation of my country. But if you persist in your usual arrogance to all men, what tribunes shall I call upon to assist me ? For you have abolished this relief of the citizens against oppression : and what greater oppression can there be than this, that Valerius Potitus, like a man of the lowest rank, cannot enjoy a right common to all, but stands in need of the tribunitian power ? However, since we are deprived of this magistracy, I implore the assistance of you all, who, with this man, are invested with the power of the magistracy, and exercise a domination over the commonwealth. I am not ignorant that I do this in vain ; but my design is to lay open your conspiracy, to show that you have thrown everything into confusion, and that you have all the same intentions. But I choose rather to call upon you alone, Quintus Fabius Vibulanus, you who have been honoured with three consulships, if you still preserve the same sentiments. Rise up, therefore, and relieve the oppressed ; for the senate fix their eyes upon you.

**368.** After Valerius had said this, Fabius sat still through shame, and made him no answer. But Appius and all the rest of the decemvirs, leaping from their seats, hindered Valerius from going on. Upon this there was a

great tumult in the senate, the greater part of the senators expressing their resentment at the behaviour of the decemvirs, and those of their faction justifying them; when Marcus Horatius, surnamed Barbatus, the grandson of that Horatius who was consul with Valerius Poplicola, after the expulsion of the kings, rose up. He was a man of great personal bravery, and not uneloquent, and had been long a friend of Valerius. He, unable to contain his resentment, said: You will the sooner force me, Appius, to break through all restraint by your want of moderation, and by acting the part of Tarquin, in not suffering those to speak who are led to it by a desire to save their country. Have you forgotten that there are descendants still left of the Valerius who expelled tyranny, and successors of those Horatii, in whom it is hereditary to oppose, both with others and alone, all who would enslave their country? Or do you imagine that both we and the rest of the Romans have so mean a spirit, as to be contented if we are suffered to enjoy life on any terms, and neither to speak nor act in favour of liberty and freedom of speech? Or are you intoxicated by the greatness of your power? Who are you, or what legal magistracy are you invested with, that you dare to deprive Valerius, or any other senator, of the liberty of speaking? Were you not appointed to govern the commonwealth for a year? Is not the term of your magistracy expired? Are you not become private men by that law? Think of laying these things before the people; for what should hinder any of us from assembling them, and from charging you with exercising a power unwarranted by the laws? Take their votes upon this point, whether your decemvirate shall subsist, or the usual magistracies be re-established; and, if the people are so mad as to submit to the former, reassume your administration, and then hinder any man from saying what he pleases in defence of his country; for if the people give their sanction to these things, we shall deserve to suffer this, and a worse treatment, by living

subject to you, and by sullyng both our own virtues and those of our ancestors.

369. While he was yet speaking, the decemvirs surrounded him, crying out, urging the tribunitian power, and threatening to throw him down the Tarpeian rock if he was not silent. Upon which, all called out that their liberty was taken away; and the senate was full of indignation and confusion. When the decemvirs saw the senators were exasperated at their behaviour, they presently repented both of the obstruction they had given to the freedom of speech, and of their threats. Then Appius, rising up, desired those who were raising disturbances to have patience a moment; and, having appeased the disorder, he said, We hinder none of you, fathers, from speaking, provided you speak at a proper time. But we hinder those that are too forward, and rise up before they are called upon. Be not, therefore, offended; for we shall give leave to Horatius and Valerius, and to every other senator, to deliver his own opinion in his own rank, according to the ancient custom and order, provided they speak to those points that are the subject of your deliberation, and to no others; but, if they endeavour to seduce you by popular harangues, and to divide the commonwealth, without speaking to the subject in debate, you shall then find, Marcus Horatius, that we are in possession of a power to restrain the disorderly, which we received from the people, when they invested us with the magistracy both of the consuls and tribunes; and that the term of it is not yet expired, as you may think; for we were not appointed for a year, or for any other limited time, but till we had instituted the whole body of laws; when, therefore, we have completed what we purpose, and established the remaining laws, we shall then resign our magistracy, and give an account of our actions to any of you who desire it. In the mean time, we shall suffer no part either of the consular or the tribunitian power to be infringed. As to the war, I desire you will deliver your opinions in what



manner we may repulse our enemies with the greatest celerity and success; and that, in doing this, the oldest senators, according to custom and decency, may speak first, after them those of a middle age and last of all the youngest.

**370. DUTY OF CONCILIATION.**—Dicæarchus, a learned and elegant Peripatetic, has written a whole book concerning the destruction of mankind; where, first having reckoned up all the other causes of it, such as inundations, pestilences, and famines, and even sudden incursions of furious beasts, by which he assures us some whole nations have been devoured, and then placing on the other side wars, seditions, and such like misfortunes, which men are the occasion of, he endeavours to show, at the foot of the account, that a great many more have been destroyed by these than by all other accidents and calamities whatsoever. This, then, being indisputably true, that the good men enjoy, and the evil they suffer, proceed for the most part from men themselves, I lay down this as one principal part of virtue, to procure the goodliking and favour of men, and so to engage their endeavours and affections, as to make them still ready to do us any kindness. It is the business, therefore, of laborious callings, to supply us with all the conveniences of life, which may be had from the use of inanimate beings and unreasonable animals; but to gain the affections of men on our side, and beget in them always a readiness and desire to advance our interest, is a work that requires the wisdom and virtue of the greatest men.—*Bacon.*

**371. POLYBIUS.**—We find but few historians, of all ages; who have been diligent enough in their search for truth; it is their common method to take on trust what they distribute to the public; by which means a falsehood, once received from a famed writer, becomes traditional to posterity. But Polybius weighed the authors from whom he was forced to borrow the history of the times immediately preceding his, and oftentimes corrected them either by comparing them with each other, or by the lights which he had

received from ancient men of known integrity amongst the Romans, who had been conversant in those affairs which were then managed, and were yet living to instruct him. He also learned the Roman tongue, and attained to that knowledge of their laws, their rights, their customs, and antiquities, that few of their own citizens understood them better ; having gained permission from the senate to search the Capitol, he made himself familiar with their records, and afterwards translated them into his mother tongue. So that he taught the noblemen of Rome their own municipal laws, and was accounted more skilful in them than Fabius Pictor, a man of the senatorian order, who wrote the transactions of the Punic wars. He who neglected none of the laws of history was so careful of truth (which is the principal), that he made it his whole business to deliver nothing to posterity which might deceive them ; and by that diligence and exactness, may easily be known to be studious of truth, and a lover of it. — *Dryden*.

**372. SEASONABLE MIRTH.** — You certainly have behaved with a good deal of temper, seeing that I sent you so fierce a challenge, and I applaud your meekness : doubtless you were conscious, after so grievous a sin, that it was better frankly to confess your fault, than to persist in the error. You have attempted to stir up the wrath of Saint George. I approve your determination. But, my dear Hubert, what are we doing?—jesting in times like these? I cannot think there is any man possessed with common understanding, who does not see to what these rough storms are driving, by which all Christendom has been agitated now these many years. If there is any one who sees what is to follow, and is not moved by it, I say that such a man should either take his place among the gods, or be classed with the brutes in human form. But here we have the true enjoyment, or rather the true fruit, of friendship, namely, that the recollection of a dear friend is not only a great relief under all sorrow, but that it doth, in the midst of most grave affairs,

force a man to descend to a certain relaxation of his mind. And this refreshing of the mind consists, more than anything else, in that seemly play of humour, which is so natural, and so ingrafted, so to speak, in the characters of some of the wisest men, that neither Socrates nor our own More could lose their jest even in the hour of death. So let us even be merry.—Narbonne, March 9.

**373. PLEBEIAN GRIEVANCES.**—Among the grievances under which the Plebeians suffered, three were felt as peculiarly severe. They were excluded from the highest magistracies; they were excluded from all share in the public lands; and they were ground down to the dust by partial and barbarous legislation, touching pecuniary contracts. The ruling class in Rome was a monied class; and it made and administered the laws with a view solely to its own interest. Thus the relation between lender and borrower was mixed up with the relation between sovereign and subject. The great men held a large portion of the community in dependence by means of advances at enormous usury. The law of debt, framed by creditors, and for the protection of creditors, was the most horrible that has ever been known among men. The liberty, and even the life of the insolvent, were at the mercy of the patrician money-lenders. Children often became slaves in consequence of the misfortunes of the parents. The debtor was imprisoned, not in a public gaol under the care of impartial public functionaries, but in a private workhouse belonging to the creditor. Frightful stories were told respecting these dungeons. It was said that torture and brutal violation were common; that tight stocks, heavy chains, scanty measure of food, were used to punish wretches guilty of nothing but poverty; and that brave soldiers, whose breasts were covered with honourable scars, were often marked still more deeply on the back by the scourge of high-born usurers.—*Macaulay*.

**374. INVENTION.**—Is there any such happiness as for a man's mind to be raised above the confusion of things,

where he may have the prospect of the order of Nature and the error of men? Is this but a vein only of delight, and not of discovery; of contentment, and not of benefit? Shall he not as well discern the riches of Nature's warehouse, as the benefit of her shop? Is Truth ever barren? Shall he not be able thereby to produce worthy effects, and to endow the life of man with infinite commodities? But shall I make this garland to be put upon a wrong head? Would any body believe me, if I should verify this upon the knowledge that is now in use? Are we the richer by one poor invention, by reason of all the learning that hath been these many hundred years? The industry of artificers maketh some small improvement of things invented, and chance sometimes, in experimenting, maketh us to stumble upon somewhat which is new; but all the disputation of the learned never brought to light one effect of Nature before unknown. When things are known and found out, then they can descant upon them, they can knit them into certain causes, they can reduce them to their principles. If any instance of experience stand against them, they can range it in order by some distinction.

**375.** But all this is but a web of the wit, it can work nothing. I do not doubt but that common notions, which we call reason, and the knitting of them together, which we call logic, are the art of reason and studies. But they rather cast obscurity, than gain light to the contemplation of Nature. All the philosophy of Nature which is now received, is either the philosophy of the Grecians, or that other of alchemists. That of the Grecians hath the foundation in words, in ostentation, in confutation, in sects, in schools, in disputations. The Grecians were, as one of themselves saith, You Grecians, ever children. They knew little antiquity; they knew, except fables, not much above five hundred years before themselves. They knew but a small portion of the world. That of the alchemists hath the foundation in imposture, in auricular traditions and obscu-

rity. It was catching hold of religion, but the principle of it is, *Populus vult decipi*. So that I know no great difference between these great philosophers, but that the one is a loud-crying folly, and the other is a whispering folly. The one is gathered out of a few vulgar observations, and the other out of a few experiments of a furnace. The one never faileth to multiply words, and the other ever faileth to multiply gold. — *Bacon*.

**376. THE DIET OF PERSONS IN TRAINING.** — The diet is simple, animal food alone ; and it is recommended to take very little salt and some vinegar with the food, which prevents thirst, and is good to promote leanness. Vegetables are never given, as turnips, or carrots, or potatoes ; but bread is allowed, only it must be stale. They breakfast upon meat about eight o'clock, and dine at two. Suppers are not recommended, but they may take a biscuit and a little cold meat about eight o'clock, two hours before they go to bed. It is reckoned much against a man's wind to go to bed with a full stomach, and they in general take a walk after supper. Some people will have tea, but it is not recommended, nor is it strengthening, and no liquor is given warm. Full and substantial meals are given at breakfast and dinner : beef and mutton are best. It is contended that there is more nourishment in the lean of meat than the fat, which is fully proved by experiment ; fat, being of a greasy nature, causes bile, and palls the stomach : the lean of fat meat is best. Veal and lamb are never given, nor is pork. The legs of fowls, being sinewy, are much approved of. The yolk of a raw egg is reckoned the best thing in a morning, and is supposed to prevent bilious complaints. Beefsteaks are reckoned very good, and rather underdone than otherwise, as all meat in general is, and it is better to have the meat broiled, than roasted or boiled, by which nutriment is lost. No fish whatever is allowed, because it is reckoned watery, and not to be compared with meat in point of nutriment. The fat of meat is never

given, but the lean of the best meat. No butter or cheese on any account; cheese is indigestible. Meat must be dressed as plain as possible, without seasoning of any kind. Men will live longer on beef, without change, than on any other kind of animal food; but mutton is reckoned most easily digested. The meat must always be fresh, and never salted. No quantity of meat is fixed; it depends on the constitution and appetite. Little men will eat as much as large men, and very frequently more. Pies and puddings are never given, nor is any kind of pastry. As to hard dumplings, people may as well take earthenware into their stomachs. — *Mayo.*

**377. VIRTUOUS ROMANS.** — The virtue of Fabricius and Curius, like that of Callicratidas, shone the brighter, because the temptations which they resisted were so often yielded to by others. In the present state of Italy, any eminent Roman might seriously affect the condition of any of the subject people either for good or for evil: hence the principal citizens of Rome were earnestly courted with compliments, and often, no doubt, propitiated with presents; and it was for refusing such presents, when offered to them by the Samnites, that Fabricius and Curius became so famous. All know how deputies from Samnium came to Curius at his Sabine farm, to offer him a present of gold. They found him seated by the fireside, with a wooden platter before him, and roasting turnips in the ashes. I count it my glory, he said, not to possess gold myself, but to have power over those who do. So, again, other Samnite deputies came to bring a present of ten pounds of copper, five of silver, and five slaves to Fabricius, as the patron of their nation. Fabricius drew his hands over his ears, eyes, nose, and mouth, and then along his neck and down his body; and said that whilst he was the master of his five senses, and sound in body and limb, he needed nothing more than he had already. Thus, whether refusing to have clients, or to accept from them their cus-

tomary dues, Curius and Fabricius lived in such poverty, as to be unable to give a dowry to their daughters; and in both cases the senate paid it for them. Men of this sort, so indifferent to money, and at the same time not without a roughness of nature which would delight in vexing the luxury and rapacity of others, were likely to struggle hard against the prevailing spirit of covetousness and expense. When Fabricius was censor, U. C. 479, he expelled P. Rufinus from the senate, because he had returned amongst his taxable possessions ten pounds' weight of silver plate. — *Arnold.*

**378. PROTAGORAS AND EVATHLUS.**—Evathlus, a rich young man, desirous of learning the art of pleading, applied to Protagoras, a celebrated sophist, to instruct him, promising a great sum of money as his reward, one half of which was paid down, the other half he bound himself to pay as soon as he should plead a cause before the judges, and gain it. Protagoras found him a very apt scholar; but after he had made good progress, he was in no haste to plead causes. The master, conceiving that he intended by this means to shift off his second payment, took, as he thought, a sure method to get the better of his delay. He sued Evathlus before the judges, and having opened his cause at the bar, he pleaded to this purpose: O most foolish young man, do you not see, that, in any event, I must gain my point? for if the judges give sentence for me, you must pay by their sentence; if against me, the condition of your bargain is fulfilled, and you have no plea left for your delay, after having pleaded and gained a cause. To which Evathlus answered, O most wise master, I might have avoided the force of your argument, by not pleading my own cause; but, giving up this advantage, do you not see that, whatever sentence the judges pass, I am safe? If they give sentence for me, I am acquitted by their sentence; if *against* me, the condition of your bargain is not fulfilled *by my pleading* a cause and losing it. The judges, think-

ing the arguments unanswerable on both sides, put off the cause to a long day. — *Home.*

**379. CONDOLENCE.**—This last letter of yours has so distressed me, that I can hardly summon courage to reply to it. Alas, my dear Hubert, is it possible that you are unhappy, when you are admired and loved by every man who has a spark of goodness in him? If it were anything in your private concerns which thus disturbs you, I should beg and beseech you, by the love I bear to you, and by our sworn friendship, which I shall cherish as long as I live, to let your advancing age repose on my affection (true, it has not much power, yet inclination of itself may effect something); and be assured that there is nothing I call my own to which you have not by the same title a prior claim. But as I have long known your strength of mind, and as I perceive from this very letter that your grief arises from the state of the good cause, and your own dear country, I have nothing more to write. What if I should offer you consolation by citing, from remote history, examples of other kingdoms, which have not only recovered from a far more desperate condition, but have afterwards mastered the world? My youth and my deficiencies forbid this. Then must I hold my peace, and pass over that part of your letter in silence? Surely that would be to neglect my friend, and break every law of friendship. And so, since I am ashamed to speak, and ashamed to hold my peace, I think it better to say a few words, so as to do the duty, as far as may be, of a modest man, and at the same time a loving friend.—Venice, Aug. 23.

**380. LIBERAL KNOWLEDGE NECESSARY TO NOBLES.**—But to leave the examples of antiquity, and the opinions of philosophers, the times, perhaps the customs, are now changed. I will not gainsay it, and therefore will speak no more of that nobility, which, according to the latter authority, was the creation of philosophy rather than of nature. My argument, then, turns upon those who, in



these our times, are commonly accounted noble, by reason of the superiority of their descent or their means. Now in regard to this class of nobles, I maintain that they, unless perchance they choose to abandon public matters entirely, and live, like brutes, in solitude, require above all others the aid of literature and learning. For into whose hands, I earnestly ask you, are the magistracies, the highest state appointments, the public honours in our own times committed? Into the hands of the nobles and patricians. Is it not so? Let us look at the constitution, whether civil or ecclesiastical; we shall see the supreme power, and its badges, obtained for the greater part by men rendered noble by the glory of their race, and the renown of their family, so that, in some cases, virtue appears to shower more blessings on such men. Besides, it is ascribed to a most signal good fortune, if a man, unknown by name and of low extraction, though famed for virtue and talent, shall at length have opened himself a path to the highest honours. For the opinion has been strengthened by age, and confirmed by the common consent of nations, that men of high rank are not so much advanced as born to stations of authority and honour. So Cicero, in order that he might express the singular kindness of the Roman people in electing him to the consulship, asserted that he was made consul, not as was generally the case, in his cradle, but in the campus. Since, then, this peculiar property of nobility for assuming the highest stations, and ruling over all others, is such that, I might almost say, it is engendered and born, it must be apparent to all that everything containing the proper rules of constitutions, and the proper method of self-government, and the government of others, pertains to this province especially, and of its own right. But will any one say that the most honourable branches of science are not calculated, both at home and abroad, to preside in deliberation and instruct in matters of authority? On this point I could, in the fashion of the *orators*, launch out into a wide field; I could produce much

from the Greeks, much from the Romans, to prove most clearly the importance of the noblest studies, both in matters of government, and in the acquisition of excellence in the arts of war, and fame in the annals of military command. For never would those nations, so famed for their wisdom, have been so zealous in the improvement and honour of liberal arts, had they thought them of no avail to the attaining of what is in fact their main object, the welfare of the nation as a governed body, and the tranquillity and ease of the commonwealth.

**381. PATRICIAN SPEECH AGAINST LICINIAN BILLS.**—I know, Quirites, that ye account as an enemy to your order whoever will not agree to the passing of these three ordinances proposed by your tribunes, Caius Licinius and Lucius Sextius. And it may be that some who have spoken against them are, in truth, not greatly your well-wishers, so that it is no marvel if your ill opinion of these should reach also to others who may appear to be treading in their steps. But I stand here before you as one who has been now, for the seventh time, chosen by you one of the tribunes of the soldiers; six times have ye tried me before, in peace and in war, and if ye had ever found me to be your enemy, it had been ill done in you to have tried me yet again this seventh time. But if ye have believed me to have sought your good in times past, even believe this same thing of me now, though I may speak that which, in the present disposition of your minds, ye may perchance not willingly hear.

**382.** Now, as regarding the ordinances for the relief of poor debtors, and for restraining the occupation of the public land, I could be well content that they should pass. I know that ye have borne much, and not through any fault of yours; and if any peaceful way can be found out whereby ye may have relief, it will be more welcome to no man than to me. I like not the taking of usury, and I think that ye may well be lightened of some part of the burden of your

taxes by our turning the fruits of the public land to the service of the commonwealth. But if ye ask me, Why then dost thou oppose these ordinances? I must truly bid you go to your tribunes, Caius and Lucius, and demand of them your answer. They can tell you that they will not suffer me to give my vote for these ordinances, nor will they suffer you to have your will. For they have said that these ordinances shall not have our votes, neither yours nor mine, unless we will vote also for a third ordinance, which they have bound to them so closely, as that none, they say, shall tear them asunder. Now, as touching this third ordinance, Quirites, I will deal honestly with you; there is not the thing in all the world so precious or so terrible as shall move me, either for love or for fear, to give my vote in its behalf.

383. What is there, then, ye will say to me, in this third ordinance, which thou so mislikest? I will answer you in few words: I mislike the changing of the laws of our fathers, especially when these laws have respect to the worship of the gods. Many things, I know, are ordered wisely for one generation, which, notwithstanding, are by another generation no less wisely ordered otherwise. There is room in human affairs for change; there is room also for unchangeableness. And where shall we seek for that which is unchangeable, but in those great laws which are the very foundation of the commonwealth; most of all in those which, having to do with the immortal gods, should be also themselves immortal. Now it belongs to these laws that the office of consul, which is, as it were, the shadow of the majesty of Jove himself, should be held only by men of the houses of the patricians. Ye know how that none but the patricians may take any office of priesthood for the worship of the gods of Rome, nor interpret the will of the gods by augury. For the gods, being themselves many, have set also upon earth many races of men, and many orders; and one race may not take to itself the law of another race,

nor one order the law of another order. Each has its own law, which was given to it from the beginning; and if we change these, the whole world will be full of confusion. It is our boast that we Romans have greater power over our children than the men of any other nation; with us, the son is ever, so long as he lives, subject to his father's will, except his father be pleased to give him his freedom. Now, if a son were to ask why he should not, when he is come to full age, be free from his father's authority, what answer should we give other than this, that the law of the Romans gave to fathers this power over their children, that to this law he had been born, as surely as to those other laws of his nature which appointed him to be neither a god nor a beast, but a man? These laws are not of to-day, nor of yesterday; we know of no time when they have not been: may neither we nor our children ever see that time when they shall have ceased to be!

384. But if the mere will of the men of this generation can set aside these laws, if, breaking through that order which the gods have given to us, we elect for consuls those whom the gods allow not, see what will be the end. Within these fifteen years, four tribes of strangers have been added to the commons of this city. Ye know, also, that many enfranchised slaves, men with no race, with no law,—I had well nigh said with no gods,—are from time to time enrolled amongst our citizens. If all these are admitted into our commonwealth, to become Romans, and to live according to the laws of the Romans, it is well. But if we may alter these laws, if strangers come among us not to receive our custom, but to give us theirs, what thing is there so surely fixed in our state, that it shall not be torn up at our fancy? what law will be left for us to follow, save the law of our own fancies? Truly, if the gods had sent down one from heaven to declare to us their will, if, as our own laws were written by the decemvirs upon the twelve tables, so there were any tables to be found on which the gods had written

their laws for all mankind, then we might change our own laws as we would, and the law of the gods would still be a guide for us. But as the gods speak to us, and will speak only through the laws of our fathers, if we once dare to cast these aside, there is no stay or rest for us any more ; we must wander in confusion for ever.

**385.** Nor is it a little thing that by breaking through the law of our fathers, and choosing men of the commons for consuls, we shall declare that riches are to be honoured above that rule of order which the gods have given to us. Riches, even now, can do much for their possessor ; but they cannot raise him beyond the order in which he was born, they cannot buy for him—shame were it if they could—the sovereign state of the consulship, nor the right to offer sacrifices to the gods of Rome. But once let a plebeian be consul, and riches will be the only god which we shall all worship. For then he who has money, will need no other help to raise him from the lowest rank to the highest. And then we may suffer such an evil as that which is now pressing upon the cities of the Greeks, in the great island of Sicily. There may arise a man from the lowest of the people, with much craft and great riches, and make himself what the Greeks call a tyrant. Ye scarcely know what the name means : a vile person, seizing upon the state and power of a king, trampling upon all law, confounding all order, persecuting the noble and good, encouraging the evil, robbing the rich, insulting the poor, living for himself alone, and for his own desires, neither fearing the gods nor regarding men. This is the curse with which the gods have fitly punished other people for desiring freedom more than the law of their fathers gave them. May we never commit the like folly, to bring upon ourselves such a punishment. Therefore, Quirites, unless your tribunes can find for us another law of the gods, to guide us in the place of that law which they are destroying, I cannot consent to that ordinance which they are so zealously calling upon us to

pass. Not because I am proud, not because I love not the commons, but because, above all things else on earth, I love and honour law; and if we pull down law, and exalt our own will in the place of it, truth and modesty, and soberness, and all virtue will perish from amongst us; and falsehood, and insolence, and licentiousness, and all other wickedness will possess us wholly. And instead of that greater freedom which ye long for, the end will be faction and civil bloodshed, and, last of all, that which is worse than all the rest, a lawless tyranny.—*Arnold.*

386. HOW TO WRITE WELL.—For a man to write well, there are required three necessities; to reade the best authors, observe the best speakers, and much exercise of his owne style. In style to consider what ought to be written, and after what manner: hee must first thinke and excogitate his matter; then choose his words, and examine the weight of either; then take care in placing and ranking both matter and words, that the composition be comely; and to doe this with diligence and often. No matter how slow the style be at first, so it be laboured and accurate. Seeke the best, and be not glad of the forward conceits, or first words that offer themselves to us; but judge of what wee invent, and order what wee approve. Repeat often what wee have formerly written; which, beside that it helpes the consequence, and makes the juncture better, it quickens the heat of imagination, that often cooles in the time of setting downe, and gives it new strength, as if it grew lustier by the going back: as wee see in the contention of leaping, they jumpe farthest that fetch their race largest; or, as in throwing a dart or javelin, wee force back our armes, to make our loose the stronger. Yet, if wee have a faire gale of wind, I forbid not the steering out of our sayle, so the favour of the gale deceive us not. For all that wee invent doth please us in the conception or birth; else wee would never set it downe. But the safest is to returne to our judgement, and handle over againe those things, the easinesse of which might make

them justly suspected. So did the best writers in their beginnings. They imposed upon themselves care and industry. They did nothing rashly. They obtained first to write well, and then custome made it easie and a habit. By little and little, their matter shewed itself to them more plentifully, their words answered, their composition followed; and all, as in a well-ordered family, presented itself in the place. So that the summe of all is, ready writing makes not good writing, but good writing brings on ready writing: yet when wee thinke wee have got the faculty, it is even then good to resist it, as to give a horse a check sometimes with bit; which doth not so much stop his course as stirre his mettle.—*B. Jonson.*

**387. TIBERIUS GRACCHUS.**—It was immediately proposed by Tiberius Gracchus, the tribune of the people, nephew of Scipio by his sister, to divide the treasure of Attalus, and to provide a new law which might prevent any citizen from possessing more than a certain estate of land. The father of the tribune was a man of primitive virtue, and Tiberius himself possessed all those qualities which would have rendered him a powerful citizen, without transgressing the laws; the regulation proposed by him was popular and equally just, in the estimation of the multitude who applauded it. The old limitations with respect to the possession of land had become by long custom obsolete, and the new law pressed heavily on a class of citizens, inconsiderable by their number, and taught the poor that it was in their power to obtain everything, and the rich that nothing but force could protect them from aggression. The treasures of Attalus were no superfluous addition to the public fund, which in former times had been maintained by contributions, and from the triumph of Paulus Æmilius had drawn no revenues. The charge of maintaining a great empire was thus defrayed without oppressing the provinces. For the first time a question of political rights was decided at Rome by force. Tiberius Gracchus gave

occasion to this disturbance by expelling from the tribunate one of his colleagues, who was more moderately inclined than himself. He then proposed a law to confer on all the Italians the right of Roman citizens. The senate was justly afraid of being reduced by such a multitude to submit to the most degrading concessions. Accordingly, Scipio Nasica, a man revered for the most exalted virtues, compelled by the imperious necessity of affairs, took his post on the steps which led to the Capitol, and summoned to his assistance all those who chose to defend their country. The senate and all the great citizens, together with most of the Roman knights, and a considerable part of the people, repairing to his aid, that tumult arose in which Tiberius lost his life.—*Müller.*

**388. CORRUPT SUPPORTERS OF DESPOTISM.**—The like vicious wretches have in all times endeavoured to put the power into the hands of one man, who might protect them in their villanies, and advance them to exorbitant riches or undeserved honours; whilst the best men, trusting in their innocence, and desiring no other riches or preferments than what they were by their equals thought to deserve, were contented with a due liberty, under the protection of a just law; and I must transcribe the histories of the world, or at least so much of them as concerns the tyrannies that have been set up or cast down, if I should here insert all the proofs that might be given of it. But I shall come nearer to the point, which is not to compare democracy with monarchy, but a regular mixed government with such an absolute monarchy as leaves all to the will of that man, woman, or child, who happens to be born in the reigning family, how ill soever they may be qualified. I desire those who are lovers of truth to consider, whether the wisest, best, and bravest of men are not naturally led to be pleased with a government that protects them from receiving wrong, when they have not the least inclination to do any; *whether they who desire no unjust advantage above their*



brethren, will not always desire that a people or senate constituted as that of Rome, from the expulsion of Tarquin to the setting up of Cæsar, should rather judge of their merit, than Tarquin, Cæsar, or his successors; or whether the lewd or corrupted prætorian bands, with Macro, Sejanus, Tigellinus, and the like, commanding them, will not ever, like Brutus his sons, abhor the inexorable power of the laws, with the necessity of living only by their innocence, and favour the interest of princes like to those that advanced them. — *Alg. Sidney.*

**389. ART OF TAMING THE BEASTS.**—The art of taming the beasts was carried to such perfection, that M. Antony actually yoked them to his chariot. Cæsar, in his third dictatorship, u. c. 708, showed a vast number of wild beasts, among which were four hundred lions and a camelopard, and the latter animal is thus described by Pliny: The Ethiopians call it Nabis; in the neck it resembles a horse, in the feet and legs an ox, a camel in the head, and in the colour it is red with white spots. Dio is still more minute: This animal resembles a camel, except that it has not the same proportion in its limbs; the hinder parts are lower, and it rises gradually from the tail; the forelegs also serve to elevate the rest of the body, and its neck is peculiarly high. In colour it is spotted like a leopard. Ten of these animals were shown in one day by the emperor Philip. A tiger was exhibited for the first time at the dedication of the theatre of Marcellus, u. c. 743. It was kept in a cage. Claudius afterwards showed four together. Titus exhibited five thousand beasts in one day. Hadrian had one thousand beasts slaughtered on his birthday; and Commodus killed several thousands with his own hand. The Emperor Gordian, besides showing one hundred African beasts and one thousand bears in one day, devised a spectacle of quite a new kind; he had a temporary wood planted in the circus, and turned into it two hundred stags, *thirty wild horses*, one hundred wild sheep, ten elks, one

hundred Cyprian bulls, three hundred ostriches, thirty wild asses, one hundred and fifty wild boars, two hundred ibices, and two hundred deer. He allowed all the people to enter the wood, and take what they pleased. Probus imitated him in his idea of a wood. Vopiscus describes it thus: Large trees were pulled up by the roots, and fastened to beams, which were laid down crossing each other; soil was then thrown upon them, and the whole circus was planted like a wood. There were turned in one thousand ostriches, one thousand stags, one thousand boars, one thousand deer, one thousand ibices, wild sheep, and other grazing animals, as many as could be fed or found. The people were then let in, and took what they wished. — *Dr. Burton.*

**390. CAIUS GRACCHUS.**—His brother Caius, more eloquent, and possessed of greater abilities, after the lapse of ten years, attempted a similar enterprise. He proposed that, according to the old Licinian law, no Roman citizen should possess more than 500 acres of land; that all Cisalpine Gaul should be included in Italy, and should partake of the same privileges; that corn should be sold to the people at an exceedingly low price; that 600 knights should be enrolled in the senate, and that the judicial office should be taken from that body and transferred to the equestrian order. The whole balance of power which kept the constitution together was thus broken, and when labour ceased to be necessary, the morals of the people could not fail to become corrupted. A man who possessed so much intelligence as this tribune, could by these measures pursue no other than his personal interests and passions. He seemed to have insured success by the manner in which he had contrived to interest the knights, the people, and all Italy in the cause. The consul Opimius, who was the personal enemy of the tribune, set a price upon his head; Latium, the knights, and the cities in alliance with Rome, declared for the old constitution, which could not be overturned without the greatest convulsions. Caius, in despair, caused

himself to be slain by one of his domestics; 200 men were killed in a tumult on the Aventine hill within the city; and when quiet was restored, the accomplices were summoned to answer for their conduct, and 3000 men were put to death. From that time the good old customs and regulations gradually fell into disuse. The people would no longer obey: all things were obtained by gold; no crime, no disorder in war seemed disgraceful, if profit was connected with it. Agriculture and the useful arts fell into decay, under the oppression of the prefects. Those who were poor and without patrons, had more to fear from the courts of justice than opulent criminals, and assassinations and deaths by poison became frequent. — *Müller.*

391. ADVICE TO PRACTISE LATIN STYLE.—The sorrow I felt at your absence was greatly relieved by the letter which you wrote to me from London in the month of June, in which you inform me that you have not only happily escaped the perils which belong to a journey, but that you are almost restored to your health. It contains such evidence of your attachment to me, and is written with such elegance and ability, that it would easily have persuaded me to love and admire you, even if the sweetness of your character, your thoughtfulness, and the extent of your knowledge, far beyond your years, had not effected this already. I know it is almost absurd to beg of you, that, amid the turmoil of a court, and so many temptations to waste time, you will not altogether give up the practice of the Latin language: still, as this letter shows what progress you have made in it, and how well you can write when you apply your mind to it, if you cast away the study altogether, I shall be compelled to charge you with doing it through indolence and love of ease. See how I repay you for your pleasant letter, by trying to persuade you to undertake a pursuit, which in men of your condition is generally held to mark the absence of common sense. — Mainz, Oct. 18.

392. CLEOPATRA'S WAGER.—Cleopatra was jesting, ac-

According to custom, upon Antony's table, as very ill served and inelegant. Piqued with the raillery, he asked her with some warmth, what she thought would add to its magnificence. Cleopatra answered, coldly, that she would expend more than ten million sesterces upon one supper. He affirmed that she was merely boasting, that it was impossible that she could ever make it appear. The wager was laid, and Plancus was to be umpire. The next day they came to the banquet. The service was splendid without being extraordinary. Antony calculated the expense, asked the queen the price of the several dishes, and, with a bantering air, as secure of victory, told her they were still far from ten millions. Stay, said the queen, this is but the beginning; I will try whether I cannot spend ten millions on myself. A second table was brought; and, in compliance with her previous orders, nothing was set upon it but a single cup of vinegar. Antony, surprised at such a preparation, could not imagine what it was designed for. Cleopatra had in her ring two of the finest pearls ever seen, each of which was valued at about ten million sesterces. One of these pearls she took off, threw it into the acid, and when molten, swallowed it. She was on the point of doing the same with the other; but Plancus stopped her, gave the wager in her favour, and declared Antony overcome. Was it not very wrong of Plancus to grudge this queen the unrivalled glory of swallowing twenty million sesterces at two draughts? — *Rollin.*

**393. LOVE OF LEARNING.**—There is nothing, says Tully, impossible to application, nothing, however arduous or eminent, inaccessible to love. But to prove the power of this love, and the longing with which men of the greatest wisdom have aspired to the possession of the noblest sciences, we have, I think, no clearer argument, than a view of the all but incredible diligence employed by them, as history tells us, for the sake of acquiring knowledge. For when, on a near insight, they perceived that any desire of knowledge

was empty and ridiculous that was not united with the greatest industry and diligence, there was no difficulty, no violence, no inconvenience by which they would be retarded in their set course of study, and hindered from spending days and nights in succession on writing, or devoting themselves to the perusal of the best books. Cicero, therefore, in a letter to Atticus, asserts of himself, that it was hardly credible how much he wrote in a day, or even in a night. For, says he, I get no sleep. Again, Laertius says of Aristotle, that in his day there were books of his extant to the number of nearly four hundred, of which no one doubted the authority, besides many other volumes which are generally attributed to him. I could mention, too, Galen, the prince of physicians, who, according to Fernelius, wrote four hundred on medicine, and two hundred on miscellaneous subjects; Servius Sulpicius, an excellent and learned man, wrote, we are told, a hundred and eighty volumes on the science of Civil Law; Aristarchus, the grammarian, committed to writing more than a thousand commentaries upon various and abstruse points of erudition; to say nothing of Theophrastus or Didymus of Alexandria, the former of whom is said to have handed down three hundred volumes, the latter four thousand. These statements may or may not be true: certain it is, that St. Jerome, the teacher of the Church, affirms that he had not only seen, but read through six thousand of the books of Origen; so that in the one we have to admire perseverance in writing, in the other application to reading. It is therefore now, I think, intelligible to all, by what course our predecessors arrived at the real praise of learning; with what ardour of purpose, watchfulness, assiduity, and, to conclude all in a single word, with what diligence they employed themselves upon the most excellent studies, thinking every moment lost in which they had not learned something; so that it is reported of Cato Uticensis, a most noted man, that in the very senate-house at Rome, during the sittings of

the senate, he was in the habit of making hurried perusals of Greek authors.

**394. MODEST AFFECTION.**—But that which makes me wonder most of all is, how it could occur to you that you can no longer be of any use to your country or your friends, and therefore that you have no motive for desiring to live. I will say no more, nor will I attempt to express what I think on this subject, further than this, which I declare and will maintain as long as I live, that I have derived more advantage from my acquaintance with you, than from all the time I have spent on my travels. This is enough for the present. But, my dear Hubert, do not think it is either arrogance, which I hope is not one of my faults, nor mere loquacity, which, however, Xenophon thought no fault in young Cyrus, but an inclination, or rather impulse of my mind that has moved me to write thus much to you: I was desirous to do what I could to relieve you from that distress, which I perceived was somewhat disturbing you; and yet I readily allow that all this comes under the proverb, *Sus Minervam*.—London, May 7.

**395. COMMERCE UNWARLIKE.**—Where arts, manufactures, and commerce, have arrived at perfection, a pacific spirit prevails universally; not a spark is left of military ardour, nor will any man be a soldier. Hence, in such a state, the necessity of mercenary troops, hired only from nations less effeminate, who fight for pay, not for the state they serve. Benjamin de Tudele, a Spanish Jew, who wrote in the twelfth century, reports, that the Greeks, by luxury and effeminacy, had contracted a degree of softness, that made them resemble women more than men; and that the Greek emperor was reduced to the necessity of employing mercenary troops to defend his country against the Turks. And accordingly, when, in the year 1453, the city of Constantinople, defended by a garrison not exceeding 6000 men, was besieged by the Turks, and reduced to extremity, not a single inhabitant had

courage to take up arms, all waiting with torpid despondence the hour of utter extirpation. Venice, Genoa, and other small Italian states, became so effeminate by long and successful commerce, that not a citizen ever thought of serving in the army; which obliged them to employ mercenaries, officers as well as private men. These mercenaries at first fought conscientiously for their pay; till, reflecting that the victors were not better paid than the vanquished, they learned to play booty. In a battle particularly between the Pisans and Florentines, which lasted from sunrising to sunsetting, there was but a single man lost, who, having accidentally fallen from his horse, was trodden under foot.—*Home.*

396. A ROMAN STUDY.—A neat couch, faced with tortoise-shell, and hung with Babylonian tapestry of various colours, by the side of which was the case containing the poet's elegies, which were as yet unknown to the majority of the public, and a small table of cedar-wood, on goat's feet of bronze, comprised the whole of the furniture. Immediately adjoining this apartment was the library, full of the most precious treasures acquired by Gallus, chiefly in Alexandria. There, in presses of cedar-wood, placed round the walls, lay the rolls, partly of parchment, and partly of the finest Egyptain paper, each supplied with a label, on which was seen, in bright red letters, the name of the author and title of the book. Above these again were ranged the busts, in bronze or marble, of the most renowned writers, an entirely novel ornament for libraries, first introduced into Rome by Asinius Pollio, who perhaps had only borrowed it from the libraries of Pergamus and Alexandria. True, only the chief representatives of each separate branch of literature were to be found in the narrow space available for them; but, to compensate for this, there were several rolls which contained the portraits of seven hundred remarkable men.

These were the *heb omades* or *peplography* of Varro, who, by means of a new and much valued invention, was enabled, in an easy manner, to multiply the collection of his portraits, and so to spread copies of them, with short biographical notices of the men, through the whole learned world.—*Becker.*

**397. C. JULIUS CÆSAR.**—Among those who incurred the suspicion of secretly favouring the enterprises of Catiline, the most powerful citizen was C. Julius Cæsar. By continual bodily exercises, Cæsar had so strengthened his constitution, which in childhood was very weak, that it was capable of bearing all seasons and climates. In every undertaking by which he sought to raise himself to the rank of the first in Rome, and in the world, fortune favoured him, because, although he indulged in every excess, he still retained command over himself. Without speaking of his perseverance and constancy, or the power and loftiness of his comprehensive genius, we cannot avoid noticing that peculiar vigour and vivacity, that promptitude quicker than lightning, which characterised him. We are now contemplating that man, who, within the short space of fourteen years, subdued Gaul, thickly inhabited by warlike nations; twice conquered Spain; entered Germany and Britain; marched through Italy at the head of a victorious army; destroyed the power of Pompey the Great; reduced Egypt to obedience; saw and defeated Pharnaces the son of Mithridates; overpowered in Africa the great name of Cato and the arms of Juba; fought fifty battles, in which 1,192,000 men fell; was the greatest orator in the world next to Cicero; set a pattern to all historians which has never been excelled; wrote learnedly on the sciences of grammar and augury; and, falling by a premature death, left memorials of his great plans for the extension of the empire, and the legislation of the world. So true is it that it is not time that is wanting to men, but the resolution to turn it to the best advantage!



398. Cæsar had not that affected elevation of character by which men of cooler temperament pretend to be elevated above passions which they do not feel; he knew their influence, and indulged them, but became not their slave. In war no obstacles opposed themselves to him which he was not able to subdue, no stratagems which he knew not how to frustrate by some unexpected turn. His maxims of warfare were simple and decisive; he harangued his soldiers before battle on the grounds of their expectation of success. Cicero has given his orations this general testimony, That they were like streams flowing from a pure and silvery fountain; that, when Cæsar chose to adorn them, he drew pictures which could not be improved; that the character of his expression, of his voice, of his action, was noble, and the most remote from the arts of a forensic pleader. In like manner in his history he displays every object with the most appropriate expressions; his reflections, of which he is sparing, are in his own elevated style; and here and there are scattered tracks of an innocent irony. He wrote his works with rapidity, and, as Quintilian rightly judges, in the same spirit with which he fought. He called his soldiers his comrades; he praised publicly the most valiant; in dangers he reminded them of the good fortune which they had already enjoyed with him, of his love for them, of what he expected from them, of the exploits they had so often displayed in his presence, of the care and foresight with which he had now insured the event. They were in fact so devoted to him, that in any important conjuncture, his lieutenant could say nothing more impressive to them than this: Soldiers, imagine that Cæsar beholds you.

399. In the beginning of his career he had particularly gained the affection of the tenth legion; and when a great army of Germans, under Ariovistus, had excited some *dismay*, he uttered that memorable harangue, in which, after *observing* how unworthy it was of them to entertain any

anxiety concerning the character and skill of the enemy, — cares which only belonged to him, — he finally declared, That, if all the rest abandoned him, he alone, at the head of his tenth legion, in which he confided, would engage the enemy. The legion thanked him for having so rightly judged of their dispositions, and assured him that they should ever be devoted to his commands; the officers of the other legions could not sufficiently express their grief that Cæsar had found it possible for a moment to doubt of them; and the emulation thus excited enabled him to conquer the enemy. On another occasion, when he found his army intimidated, he availed himself of his own self-confidence: It is true, said he, that Juba advances against us, that he has ten legions, three hundred elephants, thirty thousand horsemen, a hundred thousand light-armed troops; but the first of you who gives himself any anxiety on that account shall be abandoned in a wretched boat to be the sport of the waves of the sea. He quieted a sedition among his troops by a single word, calling them, instead of fellow-warriors, Quirites, citizens. This warrior, who sacrificed all things to his schemes, as soon as he had conquered, was the mildest and most affable of men; it is indifferent whether he became so from the disposition of his nature, or because he had good sense enough to perceive that this conduct was the most prudent. — *Müller.*

**400. ANCIENT CORSICA.** — The same want also of exactness and fidelity appears in his account of Corsica. Speaking of this island in his second book, he says, that the goats, the sheep, and the oxen, which are found in great numbers upon it, are all of them wild, as well as the deer, the hares, the wolves, and other animals; and that the inhabitants hunt them with dogs, and pass their whole lives in that employment. Now it is certain that there is not any such thing in the whole island as a wild goat or ox; nor even a hare, a wolf, or a deer, or any other animal that *is wild*; except only some foxes, some rabbits, and a sort of

wild sheep. The rabbit, at a distance, appears indeed to be a hare of a smaller size; but, when taken, is found to be very different from the hare, both in figure and taste. This creature lives chiefly under the ground. It is true that the animals in this island all appear to be wild; and the reason is this. As the island is rough and rocky, and covered also with woods, the shepherds are not able to follow their cattle into the places in which they are dispersed; but, when they have found a convenient pasture, and are desirous of bringing them together, they sound a trumpet. Upon this signal, the whole herd immediately run together, and follow the call of their own shepherd, never mistaking one for another. When strangers, therefore, come upon the island, and attempt to take any of the goats or oxen which they see feeding by themselves, the cattle, not used to be approached, immediately fly. And if the shepherd, perceiving what has happened, at the same time sounds his trumpet, they all run towards him with the greatest haste. From hence it is that they are supposed to be wild; and Timæus, having made only a slight and cursory inquiry, has fallen into the same mistake.

**401. AGREEABLENESS.**—The true art of being agreeable is to appear well pleased with all the company, and rather to seem well entertained with them, than to bring entertainment to them. A man thus disposed, perhaps, may not have much learning, nor any wit; but if he has common sense, and something friendly in his behaviour, it conciliates men's minds more than the brightest parts without this disposition; and when a man of such a turn comes to old age, he is almost sure to be treated with respect. It is true indeed that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence, where he cannot concur, and a pleasing assent where he can. *Now and then you meet with a person so exactly formed to please, that he will gain upon every one that hears or*

beholds him; this disposition is not merely the gift of nature, but frequently the effect of much knowledge of the world, and a command over the passions. — *Addison*.

**402. CICERO SETS OUT FOR HIS PROVINCE.**—Cicero began his journey at the commencement of May. At Arpinum, his native city, he was joined by Quintus, at whose Arcanum he partook of a noonday repast, when he had occasion to observe the unhappy terms on which Quintus and his wife Pomponia lived together. On his own Cumæan estate he was greeted by a numerous assemblage of his dependants; so that, as he writes, he found himself surrounded by a Rome in miniature. Hortensius, although sick, caused himself to be transported from a distant residence to meet him. At Tarentum, where he arrived on the 18th of May, he had the long and important interview with Pompeius which has already been mentioned. At Brundisium he stayed till towards the middle of June, detained partly by indisposition and partly by the expectation of being joined by his legate Pomptinus, who, however, did not arrive. On the 15th of this month he landed at Actium, whence he proceeded by land to Athens, arriving there on the 25th. Here he was received with great rejoicings. His literary attainments and his love for the Greeks were well known, while the great simplicity and moderation he had observed throughout his journey, contrasting as they did strongly with the ordinary habits of a governor on his route to his province, had gained him all hearts. He remained in this city till the 6th of July, lodging in the house of Aristo the Academician, while his brother took up his abode in a neighbouring one belonging to the Epicurean Xeno. He passed some pleasant days in conversing with the philosophers of Athens, and in examining the monuments and other objects worthy of note. — *Abeken*.

**403. OF GREAT PLACE.**—In the discharge of thy place set before thee the best examples; for imitation is a globe of precepts. And after a time set before thee thine own

example ; and examine thyself strictly, whether thou didst not best at first. Neglect not also the examples of those who have carried themselves ill in the same place ; not to set thyself off by taxing their memory, but to direct thyself what to avoid. Reform therefore without bravery or scandal of former times and persons ; but set it down to thyself, as well to create good precedents as to follow them. Reduce things to the first institution, and observe wherein and how they have degenerated ; but yet ask counsel of both times ; of the ancient time what is best, and of the latter time what is fittest. Seek to make thy course regular ; that men may know beforehand what they may expect ; but be not too positive and peremptory ; and express thyself well when thou digressest from thy rule. Preserve the right of thy place, but stir not questions of jurisdiction ; and rather assume thy right in silence, and *de facto*, than voice it with claims and challenges. Preserve likewise the rights of inferior places ; and think it more honour to direct in chief than to be busy in all. Embrace and invite helps and advices touching the execution of thy place ; and do not drive away such as bring thee information as meddlers, but accept of them in good part.—*Bacon*.

**404. A DREAM.**—I have met with a singular tale to illustrate this theory of dreams :—Guntrum, king of the Franks, was liberal to the poor, and he himself experienced the wonderful effects of divine liberality. One day, as he was hunting in a forest, he was separated from his companions, and arrived at a little stream of water with only one comrade ; here he found himself oppressed by drowsiness, and, reclining his head upon the servant's lap, went to sleep. The servant saw a little beast creep out of the mouth of his sleeping master, and go immediately to the streamlet, which it vainly attempted to cross ; he drew his sword and laid it across the water, over which the little beast passed and crept *into a hole of a mountain on the opposite side, from whence it made its appearance again in an hour, and returned by*

the same means into the king's mouth. The king then awakened, and told his companion he had dreamt that he was arrived upon the bank of an immense river, which he had crossed by a bridge of iron, and from thence came to a mountain, in which a great quantity of gold was concealed. The servant then related what he had beheld, and they both went to examine the mountain, where, upon digging, they discovered an immense weight of gold.—*Southey*.

405. CICERO'S PROGRESS.—Leaving Athens, Cicero took ship at Piræus, and after a voyage of six days, the first part of which was somewhat stormy, he landed at Delos, passing by Ceos, Gyarus, and Scyrus on his way. On the 22nd of July he arrived at Ephesus, where he received three welcome pieces of intelligence: first, that the Parthians, who had caused him considerable anxiety, were then in a state of repose; secondly, that the contracts with the Publicani in his province had been concluded; and thirdly, that a mutiny of the soldiers in Cilicia had been quelled by Appius. In Asia, and especially at Ephesus, he was received as warmly as in Greece. His next stage was Tralles, which he reached on the 27th of July, and on the last day of the month he entered his own province and arrived at Laodicea. Make a mark against this day in your calendar, he writes to Atticus, with the desire that his friend should be on the watch to prevent the possible prolongation, through any oversight, of his proconsular year. Great as had been Cicero's disinclination to undertake the administration of a province, his distaste to the employment must have increased when he had entered upon its duties. In the beginning of August, he writes in the following strain to Atticus:—The object of great expectation, I have arrived in a province which is utterly and for ever ruined, a province full of the frightful traces, not of a man but of some wild beast. And again: I have enough to do to heal the wounds which have been inflicted on my province. In the following month the Parthians crossed the Euphrates

and threatened Cilicia; and Cicero, writing in consequence to the supreme authorities in Rome, says, The forces of our allies are so much weakened by the injuries they have sustained at our hands, or are so alienated from us, that we can neither expect anything from them, nor place any trust in them.—*Abeken.*

**406. SICKNESS.**—Some one being asked which of Cicero's orations pleased him most, answered, the longest. By the same law I judge of your letters, and therefore I derived the greatest pleasure from that which the Count of Hanau's boy brought to me, although I was very sick when he came. I should run out into commendations of your great diligence, had you not anticipated me there, for which I do not blame you, for fear you should arraign me in the court of the rhetoricians, who have ruled that men may relate and extol their own noble deeds if they achieve any. But, my good friend, were you not driven to be diligent by mere necessity, to atone for all those laconisms which you have dealt in these two years? Besides, with what face could you have sent off the boy without a more careful letter than usual, when he was not to come away without your permission? For generally you attribute the brevity of your letters to the urgency of the messengers. See the return I make you for your delightful letter, than which nothing could have pleased me more. But I am not sorry to jest with you, to let you see that I am in a certain degree recovered from a severe sickness, which has so troubled me for a whole month, that I was not permitted either to read or write; and that was more distressing to me even than the pain, acute as it was sometimes. Six years ago I suffered for seven months from the very same complaint, and I carry the marks of it still in my face; but then it was the multitude of doctors that ruined me. This time I have *escaped* more easily, because my danger had made me *cautious*, and I did not permit them to trifle with my

health at their pleasure. I am not yet, however, sufficiently recovered to be able to leave my warm chamber without injury to my health. — Basle, June 15th.

**407. POLITICAL AFFAIRS.** — I am glad to see in Belgium that success which I have long desired, and I may say hoped: when idolatry was abolished, it was not easy for the Spaniards to maintain the despotism they desired. As far as England is concerned, you have indeed looked upon this nation, your near neighbour and ancient ally, as deserving your sympathy, and have offered them many friendly services, yet not to such extent as to redeem them from the dreadful bondage under which they were oppressed. I do not say this to detract from the credit and honour of England, for your conduct in this affair will bring you everlasting glory, but to show you that all this has proceeded directly from the Providence of God, and contrary to our calculations. Germany, after her own fashion, looks on idly at the tragedies which are being acted in the neighbouring countries, and from the misfortunes of others reaps her own advantage. The Emperor has now been appointed to settle terms of peace for Belgium; I hope he may exercise his arbitration to the good of each party. I hear he has determined to decide the matter through the neighbouring bishops. I doubt whether this is wise; I fear the Spaniards are not in earnest about all this, and will want the arbiters to do every thing at their bidding. It were better for them to meet in time the danger which threatens them from the Moors, than to be thus eager for the destruction of the Belgians; for the arrogance of the Moors will be greatly increased by the success which they have obtained against the Portuguese, on whom it is said they have inflicted a cruel defeat; and the Spaniards must not suppose that they can afford to despise an enemy so near them, and backed by the alliance and protection of the Turk. For my own part, I have my fears that within a few years we



shall see Turkish and Moorish pirates cruising in the Atlantic and the Bay of Biscay, ravaging the coasts of Spain and France, and perhaps even of Ireland and the western part of England. — Leyden, July 6.

**408. DRYDEN'S STYLE.** — Dryden began to write about the time of the Restoration, and continued long in his literary career. He brought to the study of his native tongue a vigorous mind fraught with various knowledge. There is a richness in his diction, a copiousness, ease, and variety in his expression, which have never been surpassed by any of those who have succeeded him. His clauses are never balanced, nor his periods modelled; every word seems to drop by chance, though it falls into its proper place; nothing is cold or languid; the whole is airy, animated, and vigorous; what is little is gay; what is great is splendid. Though all is easy, nothing is feeble; though all seems careless, there is nothing harsh; and though, since the publication of his works, more than a century has elapsed, yet they have nothing uncouth or obsolete. — *Irving.*

**409. BLINDNESS.** — How many things, in fact, are there which I should not wish to see; how many that I should wish to see in vain; and how few, consequently, would remain for my actual enjoyment! Wretched, therefore, as you may think it, I feel it no source of anguish to be associated with the blind, the afflicted, the infirm, and the mourners; since I may thus hope that I am more immediately under the favour and protection of my dread Father. The way to the greatest strength, an apostle has assured us, lies through weakness: let me then be of all men the weakest, provided that immortal and better vigour exert itself with an efficacy proportioned to my infirmity; provided the light of God's countenance shine with intense brilliance upon my darkness. Then shall I at once be most feeble and most mighty, completely blind and thoroughly sharp-sighted.

*O may this weakness insure my consummation, my perfection; may my illumination arise out of this obscurity! In truth, we blind men are not the lowest objects of the*

care of Providence, who deigns to look upon us with the greater affection and benignity, as we are incapable of looking upon anything but Himself. Woe to those that mock or hurt us, protected as we are, and almost consecrated from human injuries, by the ordinances and favour of the Deity; and involved in darkness, not so much from the imperfections of our optic powers, as from the shadow of the Creator's wings; a darkness which He frequently irradiates with an inner and far superior light. To this I refer the increased kindness, attentions, and visits of my friends, and that there are some with whom I can exchange the accents of real friendship. — *Milton*.

410. THE PRACTICE OF DUELLING. — It is not your business, nor any private person's, to pass a judgment on a question of this kind; it belongs to the magistrate. I mean by magistrate the prince, who, whenever a question of the sort is to be determined, calls to his council those whom he believes to be just men and wise. You and your fellows—I mean men of noble birth—consider that nothing brings you more honour than wholesale slaughter, and you are generally guilty of the greatest injustice; for if you kill a man against whom you have no lawful cause of war, you are killing an innocent person. The ancients, though they knew nothing of the true God, were strictly religious in this matter. Cato the elder wrote to his son on his going to Spain, and charged him not to use his sword until he had taken the oath to the commander of the army, for that, as a just man, he could not do it before. And we read of a Lacedæmonian in battle, who had actually poised his weapon to kill his enemy, when he heard the trumpet sound a retreat, and drew back his hand, considering that he had no longer a right to kill the man. But this age of ours has lost all honourable discipline, and laughs at such things. It has even suffered the law of heralds to fall into disuse, which the French and English nations in ancient days observed most strictly. — *Utrecht, October 26.*

**411. CHANGE UNAVOIDABLE.**— Though I mention these things, 'tis not with a design of blaming them, for some of them deserve it not; and it ought to be considered that the wisdom of man is imperfect, and unable to foresee the effects that may proceed from an infinite variety of accidents, which, according to emergencies, necessarily require new constitutions, to prevent or cure the mischiefs arising from them, or to advance a good that at the first was not thought on; and as the noblest work in which the wit of man can be exercised, were (if it could be done) to constitute a government that should last for ever, the next to that is, to suit laws to present exigencies, and so much as is in the power of man to foresee; and he that should resolve to persist obstinately in the way he first entered upon, or to blame those who go out of that in which their fathers had walked when they find it necessary, does, as far as in him lies, render the worst of errors perpetual. Changes therefore are unavoidable, and the wit of man can go no farther than to institute such as, in relation to the forces, manners, nature, religion, or interests of a people and their neighbours, are suitable and adequate to what is seen, or apprehended to be seen: and he who would oblige all nations at all times to take the same course, would prove as foolish as a physician who should apply the same medicine to all distempers, or an architect that would build the same kind of house for all persons, without considering their estates, dignities, the number of their children or servants, the time or climate in which they live, and many other circumstances: or, which is, if possible, more sottish, a general who should obstinately resolve always to make war in the same way, and to draw up his army in the same form, without examining the nature, number, and strength of his own and his enemies' forces, or the advantages or disadvantages of the ground.—

*Alg. Sidney.*

**412. CLEOPATRA'S PRACTICAL JEST.**— Cleopatra, lest Antony should escape her, never lost sight of him, quitting him neither day nor night, but always planning how to

divert him and retain him in her bonds. She played with him at dice, hunted with him, and, when he exercised his troops, was always present. Her sole care was to amuse him agreeably, and not to leave him time to conceive the least disgust. One day, when he was angling and caught nothing, he was much displeased on that account, because the queen was one of the party, and he was unwilling to seem to want address or good fortune in her presence. It therefore came into his head to order fishermen to dive secretly under water, and to fasten to his hook some of their large fishes which they had taken before. That was done forthwith, and Antony drew up his line several times with a great fish at the end of it. This trick did not escape the fair Egyptian. She affected great admiration of Antony's good luck, but told her friends privately what had been done, and invited them all to come the next day and witness a like pleasantry. They did not fail. When they were all in the fishing-boats, and Antony had thrown his line, she ordered one of her people to dive immediately into the water to get beforehand with Antony's divers, and to fasten a large salted fish, one of those that are brought from Pontus, to his hook. Antony, perceiving his line to be loaded, drew it up. It is easy to imagine what a loud laugh arose at the sight of that salted fish; and Cleopatra said to him, Leave angling, great general, to us sovereigns of Pharos and Canopus; your business is to fish for cities, kingdoms, and kings.—*Rollin*.

**413. PHILOSOPHY AND ELOQUENCE.**—It remains for me now to satisfy those who say that eloquence and philosophy cannot be combined, and that a man, to give proper attention to one, must abandon the other, and that he who attempts both is in danger of failing in both. We could bear with such, if they spoke only of their own weakness of intellect; but since in this instance they measure others by themselves, and, because they are afraid they cannot succeed, pronounce the undertaking impossible, we must, I think, ac-

quaint them with the great extent of their error. Are you then so ignorant of history and of that very philosophy which you profess, that you are unaware that the ancient philosophers were men who spoke with surpassing ability and fluency? Did any one ever excel Plato either in philosophical knowledge or oratorical powers? Cicero, an excellent judge of eloquence, had so high an opinion of him, as to say that Jove himself, had he wished to speak in Greek, would have borrowed no other language than that of Plato. Look again at Aristotle. Has not he handed down to us by far the best instructions in rhetoric, and was not his own style such as to be called by the same Cicero a stream flowing with gold? Is not Xenophon, a true philosopher, said to have given us the very language of the Muses? Was not Theophrastus so called from his supernatural eloquence? Has it not been related to posterity of Carneades that he never failed to prove what he affirmed, or to refute what he opposed?

**414. SOLICITUDE FOR A FRIEND'S HEALTH.**—Your letter, in which you tell me that you have given up all thoughts of a journey to Rome, has relieved me from great anxiety. You know that I have requested this one thing of you in right of our friendship; see that you keep your promise, for I shall diligently preserve your letter, like a debtor's note of hand, that I may have my action against you, if you deceive me. It almost killed me to learn from your letter that you had been suffering severe pain in your head, and had been drinking water so immoderately, that you hardly escaped a pleurisy. This, my dear Sidney, I foresaw and feared, and therefore advised you to wait for your companions, provided they did not put off their departure until after midsummer. But midsummer is now past, thirty-five days, and I cannot conceive on what ground they delay their journey until August, the month in which men are most liable to sickness, and which, as the poet says, *Brings on fevers and uncloses wills*. If you love me,

take good care of your health, and on this point have consideration for yourself, and not for others. If any misfortune befall you, I shall be the most unhappy of men; for the only thing that gives me pleasure is our friendship, and the hopes I have conceived of your character. The ruin of my country, and the calamities which have lately befallen my friends, have made my life more mournful than death itself. — Vienna, July 25.

**415. APOLOGY FOR THE ATHENIANS.**—The Athenians did banish some worthy men, and put others to death; but our author, never speaking truth, unless to turn it into a lie, prevaricates in his report of them. The temporary banishment which they called Ostracism, was without hurt or dishonour, never accounted as a punishment, nor intended for any other end than to put a stop to the too eminent greatness of a man, that might prove dangerous to the city; and some excellent persons who fell under it, were soon recalled and brought home with glory. But I am not solicitous whether that reason be sufficient to justify it or not: we are upon a general thesis relating to the laws of God and nature; and if the Athenians, by a fancy of their own, did make an imprudent use of their liberty, it cannot prejudice the public cause. They who make the worst of it can only say, that by such means they, for a time, deprived themselves of the benefits they might have received from the virtues of some excellent men, to the hurt of none but themselves; and the application of it as an injustice done to Themistocles is absolutely false. He was a man of great wit, industry, and valour, but of uncertain faith, too much addicted to his own interest, and held a most dangerous correspondence with the Persians, who then threatened the destruction of Greece. Through envy and spite to Aristides, and to increase his own power, he raised dangerous factions in the city; and being summoned to render an account of his proceedings, he declined the judgment of his country, fled to their enemies, and justly

deserved the sentence pronounced against him. Some among them were unjustly put to death, and, above all, Socrates; but the people, who, deceived by false witnesses (against whom neither the laws of God or man have ever prescribed a sufficient defence), had condemned him, did so much lament their crime, when the truth was discovered to them, that I doubt whether a more righteous judgment had given better testimony of their righteous intentions. But our author's impudence appears in the highest excess, in imputing the death of Phocion to the popular state of Athens. Their forces had been broken in the Sicilian war; the city taken, and the principal men slain by Lysander; the remains of the most worthy destroyed by the thirty tyrants set up by him; their ill-recovered liberty overthrown by the Macedonians, and the death of Phocion compassed by Polysperchon, who, with foreign soldiers, slaves, vagabonds, and outlaws, overpowered the people.—*Alg. Sidney.*

**416. ECONOMY OF TIME.**—And seeing that all these things require toil and industry, both great and continued, we need not wonder that the ancients exerted themselves in the arena of literature with such assiduity and perseverance. They knew that no path of wisdom was impassable, if they toiled on with that labour which, by its stubborn nature, conquers every thing. They knew that the house of the Muses was upon a steep hill; but that it was possible, if all other means failed, by dint of industry to reach it. After learning then, from experience, what the Greek Metrocles used wisely to say, namely, that while every thing else was to be bought for money, learning could only be bought for time, they came to think that nothing should be so carefully and religiously preserved as time, so that to spend even a small portion of the day in ease and sloth, was thought a very heavy outlay, and in order that no single moment might *escape them* without its employment, the time that must necessarily be employed upon drinking, eating, or journeying,

they united with some learned employment. We learn from Plutarch, that the custom of our ancestors was, while journeying in a litter, either to have some one to read to them, or to make notes upon their own reading, or not seldom to dictate to others; not so much, as poets say, to beguile the time, as to spend it to the best advantage.

**417. TRIAL OF GABINIUS.**—On the 20th of September, Gabinius arrived before the gates of Rome, and on the 28th entered the city secretly, and in the night, though on his road he had everywhere boasted that he would demand a triumph, and even while waiting without the gates, continued to give vent to these aspirations. Appearing in the senate on the 7th October to render an account of his government and campaigns (he seems by this time to have been persuaded that a triumph was out of the question), he immediately encountered a steady opposition from the publicans. On Cicero's coming forward with a speech against him, Gabinius called him in reply, This exile. Then, writes Cicero to his brother, all the senators rose against him, as well as the publicans, with loud exclamations, (what could be more honourable to me?) and behaved just as you would have done yourself. Gabinius was awaited by three sets of accusers, and three separate accusations. The first was a charge of high treason, for having, unauthorised and for the sake of an enormous bribe, reseatèd Ptolemæus in his kingdom by force of arms. Lentulus was fixed upon to conduct this accusation; but he was not a man fitted to carry through such an affair, and it was asserted that he had been tampered with. Pompeius spared no pains to avert a condemnation; the judges were of the same stamp as those who had given sentence in the affair of Clodius, and the result was that Gabinius was condemned by thirty-two votes, and acquitted by thirty-eight. You see, writes Cicero to his brother, that there is no commonwealth, no senate left, no self-respect any longer existing among the *Optimates*.—*Abeken.*



**413. PLACE-HUNTING.**—Besides, princes or states cannot run into every corner of their dominions, to look out persons fit for their service, or that of the public; they cannot see far with their own eyes, nor hear with their own ears, and must for the most part do both with those of other men, or else choose among such smaller numbers as are most in their way, such, generally as make their court, or give their attendance, in order to advance themselves to honours, to fortunes, to places and employments, and are usually the least worthy of them, and better servants to themselves than the government. The needy, the ambitious, the half-witted, the proud, the covetous, are ever restless to get into public employments, and many others that are uneasy or ill entertained at home. The forward, the busy, the bold, the self-sufficient, pursue their game with more passion, endeavour, application, and thereby often succeed where better men would fail. In the course of my observation, I have found no talent of so much advantage among men towards their growing great or rich, as a violent and restless passion and pursuit for one or the other; and whosoever sets his heart and thoughts wholly upon some one thing must have very little wit or very little luck to fail. Yet all these cover their ends with most worthy pretences, and those noble sayings, that men are not born for themselves, and must sacrifice their lives for the public, as well as their time and their health; and those who think nothing less, are so used to say such fine things, that such who truly believe them are almost ashamed to own it. In the mean time, the noble, the wise, the rich, the modest, those who are easy in their conditions or their minds, those who know most of the world and themselves, are not only careless, but often averse from entering into public charges or employments, unless upon the necessities of their country, commands of their prince, or instances of their friends. What *is to be done* in this case, when such as offer themselves *and pursue*, are not worth having, and such as are most *worthy* will neither offer nor perhaps accept?—Temple.

**419. CONDUCT OF THE BEAST-FIGHTS.**— Means were used to excite the fury of the wild animals, by applying fire, and lashing them with whips. The elephants were intoxicated with wine and incense; but Ælian says, that it was not wine from the grape, but a liquor made from rice and reeds. Cloths were used to irritate the lions and bears, and wild boars had a particular objection to white cloths. Balls also were thrown at them to provoke them. The principal object of the Euripus was to prevent the elephants and other beasts from coming at the people. Besides the battles in which wild beasts were engaged, there were other sanguinary spectacles, in which gladiators either contended in single combat, or large bodies of horse and foot fought with each other. The usual division of the daily amusements was that in the morning men fought with beasts, in the middle of the day with each other. The latter was rather a kind of interlude to the former. It appears from the chronicle of Cassiodorus, that athletic games were first exhibited in the year of Rome 567, and Livy tells us the same thing; but by the term athletes we are not to understand simply gladiators, for the same author tells us that they were introduced seventy-eight years before A. U. C. 489. The Emperor Gordian had sometimes 500 pairs of gladiators exhibited in one day, and never less than 150. In Cæsar's games we find 500 foot and 300 horse engaged together, besides 320 pairs of gladiators; twenty elephants were also introduced, upon which occasion the goals were removed to give more room. From these two examples we may see in what numbers human victims were sacrificed, that some great man might be popular, and the Roman rabble amused. In the days of Nero or Elagabalus, a lion or an elephant was surely a much nobler animal than a Roman emperor, and it may be doubted whether a gladiator was not much fitter to govern a nation. Nero was not satisfied with having slaves as gladiators, but he made thirty knights *destroy each other in that capacity, and at another time 400*

senators and 600 knights engaged by his order ; we read even of women fighting in the circus.— *Dr. Burton.*

**420. REMOVAL OF WORKS OF ART TO ROME.**— Such, then, was the reason that determined the Romans to remove into their own country the ornaments that have been mentioned, and not to leave any part behind. Whether this resolution was right and agreeable to their interests, or the contrary, would afford room perhaps for much dispute. I am inclined, however, to think, that the strongest reasons might be brought to show, that they acted, and still continue to act, very imprudently in this matter. If the cultivation, indeed, of arts like these had been the means of their first advancement to strength and power, they might then, with good reason, have transferred into their own possession such ornaments as had been found effectual to promote the greatness of their country. But as in truth it was a kind of life destitute of all superfluous wealth, and manners far removed from elegance and splendour, which enabled them to subdue continually those very nations which possessed the most, as well as the most beautiful, of these embellishments, how can it be doubted that they erred in judgment upon this occasion? Nor are they to be blamed in this respect alone, that, when they were conquerors, they relinquished their own manners, and adopted the spirit of the conquered in exchange. There is also a certain kind of envy which never fails to accompany such actions, and which, of all things, a powerful empire has the greatest cause to dread. For when men behold a state in possession of the riches that belonged to others, instead of applauding the good fortune, they view it, on the contrary, with secret jealousy ; and are at the same time moved by sentiments of compassion towards those who have been thus despoiled. And when, in the farther progress of success, the whole wealth of every foreign state is *drawn together* to one city, and the people themselves are *invited*, as it were, to take a view of that magnificence

which so lately was their own, the evil then becomes greater than before. For the spectators, not actuated, as in the former instance, by compassion for the sufferings of their neighbours, are now exasperated by a sense of their own losses, and begin to glow, not with envy alone, but with resentment also against those whom fortune has so favoured; for the remembrance of the calamities which men have felt, will naturally excite their hatred against the authors of them. If the Romans, indeed, had only carried away the silver and the gold from the countries which they conquered, they would have deserved no blame; for they could not in general have held the vanquished in subjection unless they had deprived them of that source of their strength, and added it to their own. But with respect to the riches of a different kind, it would certainly have been far more prudent to have suffered them to remain where they were found, together with the envy which they inspire, and to have established the glory of their own country, not by the vain ornaments of pictures and statues, but by dignity of manners and magnanimity of conduct. But these reflections are sufficient. They may serve perhaps as instruction at least to future conquerors, not to strip the cities which they subdue, nor to think it possible that the calamities of other nations can ever become the ornament of their own countries.

**421. USE OF KNOWLEDGE.**— You sharply accuse me of slothfulness, and in the mean time fall into the same fault, nay, a far greater, inasmuch as I am always made better by your letters, while mine must of necessity grate upon your ears to no purpose. The use of the pen, as you may perceive, has plainly fallen from me; and my mind itself, if it was ever active in anything, is now beginning, by reason of my indolent ease, imperceptibly to lose its strength, and to relax without any reluctance. For to what purpose should our thoughts be directed to various kinds of knowledge, *unless room be afforded for putting it into practice, so that*

public advantage may be the result, which in a corrupt age we cannot hope for? Who would learn music except for the sake of giving pleasure; or architecture except with a view to building? But the mind itself, you will say, that particle of the divine mind, is cultivated in this manner. This indeed, if we allow it to be the case, is a very great advantage. But I rather think we are giving a beautiful but false appearance to our splendid errors; for while the mind is thus, as it were, drawn out of itself, it cannot turn its powers inward for thorough self-examination, to which employment no labour that men can undertake is any way to be compared. Do you not see that I am cleverly playing the Stoic? yea, and I shall be a Cynic too, unless you reclaim me. Wherefore, if you please, prepare yourself to attack me. I have now pointed out the field of battle, and I openly declare war against you.—London, May 1st.

422. DRESS OF GALLUS.—The slave came with the tunic, and followed by two others bearing the toga, already folded in the approved fashion, whilst a fourth placed the purple dress shoes near the seat. Eros first girded the under garment afresh, then threw over his master the upper tunic, taking particular care that the broad strip of purple woven into it might fall exactly across the centre of the breast; for custom did not permit of this garment being girded. He then, with the assistance of another slave, hung one end of the toga, woven of the whitest and softest Milesian wool, over the left shoulder, so as to fall far below the knee, and cover with its folds, which gradually became more wide, the whole of the arm down to the hand. The right arm remained at liberty, as the voluminous garment was passed at its broadest part under the arm, and then brought forward in front; the boss, already arranged in an ingenious fashion, being laid obliquely across the breast, so that the well-rounded fold almost reached the knee, and the lower half ended at the middle of the shin bone, whilst the *remaining* portion was once more thrown over the left

shoulder, and hung down over the arm and back of the person in a mass of broad and regular folds. Eros was occupied for a long time before he could get each fold into its approved position; he then reached for his lord the polished hand mirror, the thick silver plate of which reflected every image with perfect clearness. Gallus cast but a single glance on it, allowed his feet to be installed into the tall shoes latched with fourfold thongs, placed on his fingers the rings he had taken off over night, and ordered Chresimus to be summoned. — *Becker.*

**423. CICERO AS A COMMANDER.**—While thus engaged, Cicero learned that the Parthians did not contemplate an inroad into Cappadocia, but were rather threatening Cilicia from the side of Syria. Accordingly, sending an urgent request for reinforcements to the senate and magistrates of Rome, he hastened through a narrow pass of Mount Taurus to Tarsus, where he arrived on the 5th of October, and thence proceeded to Amanus. Here he learned that the Parthians had been driven out of Antioch by Cassius, and that Bibulus had arrived in Syria. A division of the barbarian force had before this penetrated into Cilicia, whilst the main body of the army had advanced to Antioch, but they had been driven back by the Roman cavalry and a prætorian cohort stationed at Epiphania. Cicero was now so far relieved from his anxiety that he was able to write to Deiotarus, already on his way to succour him with a large force, informing him that his assistance was not needed. Resolved, however, that his expedition to Amanus should not be wholly without effect, he set about exterminating the wild mountain hordes who inhabited this district. These barbarians lived in a constant state of warfare with the Romans, and their destruction would be an immense boon to the neighbouring provinces of Syria and Cilicia. Cicero made use of a stratagem to effect his purpose. Leaving the mountains, he took a day's journey homewards, and pitched his camp at Epiphania. In the dusk of evening, on the 12th

of October, he suddenly turned round, and, after a rapid night march, arrived on the Amanus by break of day on the 13th. His legates, amongst whom Quintus himself was present, displayed great ability; and the enemy, taken completely by surprise, were mostly cut to pieces; the remainder were intercepted in their flight, and made prisoners. — *Abehen.*

**424. PUBLIC USEFULNESS.**—I do not so much wonder that you are remiss in writing, as that you venture to charge me with remissness—me who for one letter of yours sometimes pay you five or six of my own. Is it not an insult, or at least a mockery of me, that while you have written to me but one letter since last October, you nevertheless in that letter complain that it is too much leisure that makes you neglectful? O happy ye who may complain of too much leisure! I pray you may long be able to do so. But most men of high birth are possessed with this madness, that they long after a reputation founded on bloodshed, and believe that there is no glory for them except that which is connected with the destruction of mankind. Ought not you, adorned as you are by Providence with all those splendid gifts of the mind, to feel otherwise than men feel who are buried in the most profound shades of ignorance, and think that all human excellence consists in physical strength? And yet, let them be never so strong in this respect, they are inferior to many of the brutes. Make use then of that particle of the Divine mind (as you beautifully express it) which you possess, for the preservation, and not the destruction of men. And do not fear that you will rust away for want of work, if only you are willing to exert your powers; for in so large a kingdom as England there must always be opportunities for the exercise of your genius, so that many may derive advantage from your labours. And be assured *that* approbation and honour are the wages of goodness, and *never fail to be duly paid.* If you marry a wife, and if you *beget children like yourself,* you will be doing better service

to your country, than if you could cut the throats of a thousand Spaniards or Frenchmen. When the question was raised in Cambyses' presence at a banquet, whether he or his father Cyrus was the better prince, all the company, in fear of the tyrant's cruelty, pronounced him far superior to his father. But when it came to Croesus's turn to speak, he said, Sir, I consider that your father must be held to be your better, because he was the father of an admirable prince, whereas you have as yet no son like yourself. You see I am not endeavouring, as you say, to cover faults with a splendid and specious colouring, nor am I recommending to you ease and idleness, at least if you believe the poet, who advises any man that wishes plenty of trouble to get him a wife.—Vienna, Nov. 14.

**425. HONEST POVERTY.**—The rich, whose wanton appetites neither the produce of one country nor of one part of the world can satisfy, for whom the whole habitable world is ransacked, for whom the caravans of the East are continually in march, and the remotest seas are covered with ships, these pampered creatures, sated with superfluity, are often glad to inhabit a humble cot, and to make a homely meal. They run for refuge into the arms of frugality, madmen that they are to live always in fear of what they sometimes wish for, and to fly from that life which they find it luxury to imitate. Let us cast our eyes backwards on those great men who lived in the ages of virtue, of simplicity, of frugality, and let us blush to think that we enjoy in banishment more than they were masters of in the midst of their glory, in the utmost affluence of their fortune. Let us imagine that we behold a great dictator giving audience to the Samnite ambassador, and preparing on his hearth his mean repast with the same hand which had so often subdued the enemies of the commonwealth, and borne the triumphal laurel to the capital. Let us remember that Plato had but three servants, and that Zeno had none; Socrates, the reformer of his country, was



maintained, as Menenius Agrippa, the arbiter of his country, was buried, by contribution. While Atilius Regulus beat the Carthaginians in Africa, the flight of his ploughmen reduced his family to distress at home, and the tillage of his little farm became the public care. Scipio died without leaving enough to marry his daughters, and their portions were paid out of the treasures of the state; for sure it was just that the people of Rome should once pay tribute to him who had established a perpetual tribute on Carthage. After such examples, shall we be afraid of poverty? Shall we disdain to be adopted into a family which has so many illustrious ancestors? Shall we complain of banishment for taking from us what the greatest philosophers and the greatest heroes of antiquity never enjoyed.—*Bolingbroke.*

**426. CICERO'S CAMPAIGNS.**—Encouraged by the successful result of his expedition to Amanus, and eager, no doubt, by the acquisition of fresh military honours, to ensure to himself a yet more brilliant reception in Rome, Cicero now resolved to effect the reduction of Pindenissus. This stronghold, which was situated on the summit of a hill in the Free Cilicia, was inhabited by a wild and stubborn people, who, confiding in the natural and artificial strength of their position, had never submitted to the sovereigns of the country, and were wont to afford shelter to Roman fugitives. They now hailed with joy the anticipated arrival of the Parthians. The honour of the Roman people, Cicero thought, demanded the chastisement of such insolence, and he accordingly proceeded to lay regular siege to their fortress. He dug trenches, constructed ramparts and palisades, erected towers for assault, and was amply provided with missiles and catapults. The place held out seven and forty days, and many of the besiegers were wounded; but at length, on the 19th of December, it surrendered, and was utterly destroyed, and the entire plunder, horses and all, given up to the soldiers. Thus far from their homes did they celebrate the festival of the Saturn-

alia. The inhabitants were sold for slaves, and a sum of twelve million sesterces was thus realised by the state. The Tibarani, a neighbouring tribe, resembling in character the vanquished Pindenissians, gave hostages, and the army now retired to winter quarters in Cilicia, Q. Cicero receiving instructions to distribute the troops throughout the regions whose fidelity to the Romans was suspected.—*Abeken.*

**427. GOD IN NATURE.**—Let the observer of nature consider the rising sun, about to dispense his varied bounties. The sphere of human labour and happiness is lighted up by its beams; everything that lives and moves, feels and exhibits its genial influence. When he learns that these daily gifts are repeated in every part of the globe, under every variety of climate, and every vicissitude of season, his mind is impressed with the conviction that the great luminary was intended to dispense these multifarious benefits to man. He discovers the evidence of power in the nicely poised orbs of the sun and planets, whether moving or at rest in the ethereal world; he perceives the evidence of wisdom in the nice adaptation of the means to accomplish these beneficent ends; and he feels and witnesses around him an universal feeling that the ends thus effected are full of goodness. From such evidence as this, his very nature compels him to conclude, that where power has been exerted, there must have been a Being that is powerful;—where wisdom has been displayed, a Being that is wise;—and where goodness has been diffused, a Being that is good.—*Addison.*

**428. CICERO AS PROCONSUL.**—He now devoted himself to the administration of justice and internal affairs. During February and March he held assizes in Laodicea, for the inhabitants of Pamphylia, Lycaonia, and Isauria. Before his departure from Taurus he had despatched Q. Volusius, a man on whose integrity he could rely, to Cyprus, to transact the legal business of the few Roman citizens who had traded in the island. Part of May and June he destined for the affairs of Cilicia. During his

sojourn amongst them many of the cities were relieved, some entirely, but all to a great extent, of their burden of debt. Justice was dealt to all according to their respective codes of law, and their prosperity began to revive with the recovery of their freedom. Not content with abstaining in his own person and that of his officers from inflicting any burden upon them, he managed quietly, and without public scandal, to bring their native magistrates to account for their embezzlements. By these means the cities were enabled to discharge their debt of ten years' standing to the Publicans, a class whose interests it was but natural that Cicero should guard, belonging as it did to the Equestrian order. By another judicious enactment, all those who were paying more than the now authorised rate of twelve per cent. interest were to be let off with this more moderate rate, provided they paid it within a given time, while such as failed to do this were to be held to their original compact. This arrangement was advantageous to the Publicans, who preferred a certain though lesser gain to the risk of more exorbitant usury.—*Abeken.*

**429. GOVERNMENT.**—To take away all such mutual grievances, injuries, and wrongs, there was no way but only by growing unto composition and agreement amongst themselves, by ordaining some kind of government public, and by yielding themselves subject thereunto; that unto whom they granted authority to rule and govern, by them the peace, tranquillity, and happy estate of the rest might be procured. Men always knew that, when force and injury were offered, they might be defenders of themselves; they knew that, howsoever men may seek their own commodity, yet if this were done with injury unto others, it was not to be suffered, but by all men and by all good means to be withstood; finally, they knew that no one might on reason take upon him to determine his own right, and, according to his own determination, proceed in maintenance thereof, inasmuch as every man is towards himself and them whom

he greatly affecteth, partial ; and therefore that strifes and troubles would be endless, except they gave their common consent all to be ordered by some whom they should agree upon. Without which consent, there were no reason that one man should take upon him to be lord or judge over another ; because, although there be, according to the opinion of some very great and judicious men, a kind of natural right in the noble, wise, and virtuous to govern them which are of servile disposition, nevertheless, for manifestation of this their right, and men's more peaceable contentment on both sides, the assent of them who are to be governed seemeth necessary.—*Hooker*.

**430. EMIGRATION.**—If that which you say of your Frobisher is true, he will doubtless eclipse the reputation not only of Magellan, but even of Christopher Columbus himself. Who could have expected that the extreme north would at last supply us with so great incitement to evil ? You may now well despise the voyage to the Indies, since you have stumbled on that gift of nature, of all others the most fatal and hurtful to mankind, which, nevertheless, nearly all men desire with so insane a longing, that it is the most powerful of all motives to them to incur risk. You have lately turned your lands into pastures, and in so doing have not consulted the interests of your country, for you have thinned its population. Your rulers were unwise to permit it, since the surest strength of a country is an abundant population. And now I fear England will be tempted by the thirst for gold, and rush forth in a body to the islands which Frobisher has lately discovered : and how much English blood do you suppose must be spilt in order that you may keep possession of them ? There is not one of all our maritime nations which will not enter the lists against you for them. In old times, when a party of Carthaginians, on a voyage in the Atlantic, had been carried by a storm to some land or other, and, on their return home told marvellous tales of its fruitfulness and its climate, the

Senate, fearing the people would be tempted by the description, and leave their country and migrate thither, put out of the way the men who brought the report, so that if any of their people should desire to go, they should have no one to guide them.—Chalons, June 15.

**431. CICERO'S RETURN.**—Cicero quitted Patræ on the 2nd November, and passing through Alyzia in Acarnania, and Leucas, reached the promontory of Actium on the 7th, where he was detained by stress of weather till the 9th. On that day he sailed to Corcyra, but was here again detained by storms till the 16th; and was then kept from the same cause at Cassiope, a harbour of the Corcyræans on the mainland. He set sail for Italy on the 23rd, and landed safely on the following day at Otranto. On the 25th he reached Brundisium; and his wife Terentia, whom he had begged to come as far as she could to meet him, entered the city by the gate of the Appian road at the same time that he left the harbour; and husband and wife rejoined each other in the Forum.—*Abeken.*

**432. A GOOD PRINCE.**—A good prince, a wise conductor of society, ought to have his mind impressed with this great truth, that the sovereign power is solely intrusted to him for the safety of the state, and the happiness of all the people; that he is not permitted to consider himself as the principal object in the administration of affairs, to seek his own satisfaction, or his private advantage, but that he ought to direct all his views, all his steps, to the greatest advantage of the state and people who have submitted to him. What a noble sight it is to see a king of England rendering his parliament an account of his principal operations, assuring that body, the representatives of the nation, that he has no other end in view than the glory of the state, and the happiness of his people, and affectionately thanking all who concur with him in such salutary views! *Certainly*, a monarch who makes use of this language, and *by his conduct* proves the sincerity of his professions, is, in

the opinion of the wise, the only great man. But in most kingdoms a criminal flattery has long since caused these maxims to be forgotten. A crowd of servile courtiers easily persuade a proud monarch that the nation was made for him, and not he for the nation. He soon considers the kingdom as a patrimony, that is, his own property, and his people as a herd of cattle, from which he is to derive his wealth, and which he may dispose of to answer his own views, and gratify his passions. Hence those fatal wars undertaken by ambition, restlessness, hatred, and pride; hence those oppressive taxes, whose produce is dissipated by ruinous luxury, or squandered upon mistresses and favourites; hence, in fine, are important posts given by favour, while public merit is neglected, and every thing that does not immediately interest the prince is abandoned to ministers and subalterns. Who can, in this unhappy government, discover an authority established for the public welfare? A great prince will be on his guard even against his virtues. Let us not say, with some writers, that private virtues are not the virtues of kings,—a maxim of superficial politicians, or of those who are very inaccurate in their expressions. Goodness, friendship, gratitude, are still virtues of the throne—and would to God they were always to be found there—but a wise king does not yield an undiscerning obedience to their impulse. He cherishes them, he cultivates them in his private life; but in state affairs he listens only to justice and sound policy. And why? Because he knows that the government was intrusted to him only for the happiness of society, and that therefore he ought not to consult his own pleasure in the use he makes of his power. He tempers his goodness with wisdom. He gives to friendship his domestic and private favours; he distributes posts and employments according to merit, public rewards to services done to the state. In a word, he uses the public power only with a view to the public welfare.—*Vattel*.

**433. MAXIMIN ADVANCES TO ITALY.**—As soon as Max-

imin drew near to the borders of Italy, he despatched scouts to search whether there were any ambuscades concealed in the cavities of the mountains, thickets, or woody places; while he himself brought down the army into the plain and formed in the following disposition. The infantry were ranged into a large quadrangular battalion, not exactly square, but the front longer than the files, to take up the greater extent of ground; the baggage, beasts, and carriages were taken into the centre; and himself with all the life-guards brought up the rear. The troops of cuirassiers, the Moorish darters, and the sagittaries from the East, covered the wings. There was, besides, a great number of German cavalry, whom he brought with him as auxiliaries. These he always placed in the most advanced post, to receive the first attacks; not only because they were troops of great spirit and courage in the beginning of a battle, but as they were barbarians, and not so valuable as his other forces, he took care to expose them first to danger. In this disposition the army marched, with great regularity and caution, over the champaign part of the country. The first town of note they arrived at was Ema, situated at the extremity of the plain, before the foot of the Alps. At his approach the scouts and detached parties came in with intelligence that the inhabitants had deserted the town, after setting fire to the doors of the temples and houses, and taking with them or burning all provisions and necessaries in the fields or magazines of the town, and leaving nothing for the subsistence of man or beast. Maximin was highly pleased at the news, hoping that other cities would do the same, and none would dare to abide his coming; but the soldiers were very differently affected, having dreadful apprehensions of famine, even at their first entrance. The army lay that night, some in the open and partitionless houses of the town, the rest in the fields, and at sunset advanced to the Alps.

**434. THE CAMEL.**—No creature seems so peculiarly

fitted to the climate in which it exists as the camel. We cannot doubt the nature of the one has been adapted to that of the other by some disposing Intelligence. Designing the camel to dwell in a country where he can find little nourishment, Nature has been sparing of her materials in the whole of his formation. She has not bestowed upon him the plump fleshiness of the ox, horse, or elephant; but limiting herself to what is strictly necessary, she has given him a small head, without ears, at the end of a long neck without flesh. She has taken from his legs and thighs every muscle not immediately requisite for motion, and, in short, has bestowed on his withered body only the vessels and tendons necessary to connect his frame together. She has furnished him with a strong jaw that he may grind the hardest aliments; but lest he should consume too much, she has contracted his stomach, and obliged him to chew the cud. She has lined his foot with a lump of flesh, which, sliding in the mud, and being no way adapted for climbing, fits him only for a dry, level, and sandy soil like that of Arabia.

435. She has evidently destined him likewise to slavery, by refusing him every sort of defence against his enemies. Destitute of the horns of the bull, the hoofs of the horse, the teeth of the elephant, and the swiftness of the stag, how can the camel resist or avoid the attacks of the lion, the tiger, or even the wolf? To preserve the species, therefore, Nature has concealed him in the depths of the vast deserts, where the want of vegetables can attract no game, and whence the want of game repels every voracious animal. Tyranny must have expelled man from the habitable parts of the earth, before the camel could have lost his liberty. Become domestic, he has rendered habitable the most barren soil the world contains. He alone supplies all his master's wants. The milk of the camel nourishes the family of the Arab, under the various forms of curds, cheese, and butter; and they often feed upon his flesh. Slippers and harness are made of his skin, and tents and clothing of



his hair. Heavy burthens are transported by his means ; and when the earth denies forage to the horse, so valuable to the Bedouin, the she-camel supplies that deficiency by her milk, at no other cost, for so many advantages, than a few stalks of brambles or wormwood, and pounded date kernels. So great is the importance of the camel to the desert, that were it deprived of that useful animal, it must infallibly lose every inhabitant. — *Volney.*

**436. DEATH OF CLEOPATRA.** — Never doubting that Cæsar intended to make her an ornament of his triumph, Cleopatra had no thought but to avoid that shame by dying. She knew that she was observed by the guards, who, under pretext of doing her honour, attended her every where ; and, moreover, that her time was short, as Cæsar's departure drew nigh. The better therefore to amuse him, she sent a request that she might pay her last respects to Antony's tomb, and take her leave of him. Cæsar having given permission, she went thither accordingly, bathed the tomb with her tears, and assured Antony, to whom she addressed her discourse as if he had been present before her eyes, that she would soon give him a stronger proof of her affection. After that fatal protest, which she accompanied with sighs and lamentations, she caused the tomb to be covered with flowers, and returned to her chamber. She then went into a bath, and from the bath to table, which she had ordered to be served magnificently. When she rose from table, she wrote a letter to Cæsar ; and bidding all quit her chamber except her two women, she shut the door, sat down upon a couch, and called for a basket of figs, which a peasant had lately brought. She placed it by her, and in a moment after lay down as if she fell asleep ; but the fact was, that an asp, hidden among the leaves, had stung her in the arm which she held to it ; the poison instantaneously communicating with the heart, and killing her without pain, before any one was aware. The guards had been ordered to let nothing pass without strict search ; but the disguised peasant, who was one of the queen's faithful servants, had played his

part so well, and there seemed so little design in a basket of figs, that he had been allowed to enter. Cleopatra died at the age of thirty-nine years, having reigned twenty-two from the death of her father.—*Rollin*.

**437. THE ENGLISH COURT.**—Now I will treat you frankly, as I am accustomed to do, for I am sure our friendship has reached a mark at which neither of us can be offended by any freedom of the other. It was a delight to me last winter to see you in high favour and enjoying the esteem of all your countrymen; but to speak plainly, the habits of your court seemed to me somewhat less manly than I could have wished, and most of your noblemen appeared to me to seek for a reputation more by a kind of affected courtesy than by those virtues which are wholesome to the state, and which are most becoming to generous spirits and to men of high birth. I was sorry, therefore, and so were other friends of yours, to see you wasting the flower of your life on such things; and I feared lest that noble nature of yours should be dulled, and lest from habit you should be brought to take pleasure in pursuits which only enervate the mind. If the arrogance and insolence of Oxford has roused you from your trance, he has done you less wrong than they who have hitherto been more indulgent to you. But I return to my subject. Before you decide on anything, consider carefully what is best for your interest; for when you have decided, you must carry it out steadily.—*Amsterdam, March 30.*

**438. MAXIMIN CROSSES THE ALPS.**—These huge mountains are a fortification raised by nature to cover the frontiers of Italy, so high that their tops are enveloped by the clouds, and stretched along into so vast an extent that they enclose all Italy, reaching from the Tuscan Sea on the right to the Adriatic on the left. They are covered with great forests exceedingly thick. Their entrances are very narrow, through the horrid projection of vast, abrupt precipices, and the dangerous asperity of the rocks, which

renders them impassable, except where the ancient Italians, with incredible labour and difficulty, have dug several passages, but so strait that they admit very few persons at a time. It was not without great fear that the army attempted to pass the mountains, expecting the eminences were occupied by enemies, and the ways beset to intercept them as they defiled. Nor were their fears and expectations, considering the nature of the place, unreasonable. However, they gained the passes without any opposition, which made them descend into the plain with great alacrity, skipping and shouting for joy. Maximin now hoped to carry all before him, since the Italians had betrayed their diffidence even of this natural defence of the country, where they might cover themselves from danger and lay ambuscades, or, by occupying the eminences, be able to annoy the enemy from advantageous posts. When they were come into the plain, the scouts arrived again with intelligence that Aquileia, one of the capital cities of Italy, had shut her gates, and that the battalions of Pannonians, which Maximin had ordered to advance before the rest of the army, had invested the place, and made several attempts to take it by storm, but without success; that despairing of carrying the town, they had raised the siege, and were sorely harassed in their retreat by the enemy, with showers of arrows, stones, and other missiles. Maximin, full of indignation against the officers of the Pannonians, as having behaved with ill conduct, hastens with his whole army against the city, hoping he should reduce it with little or no difficulty.

**439. ENJOYMENTS PALLING.**—As the easiness of posture and agreeableness of place wear off by a very short continuance in either, it is the same with any sensual gratifications which we can pursue, and with every enjoyment of that kind to which we can apply. What so delights *our palate* that we should relish it if it were our constant food? What juice has Nature furnished that, after being

a frequent, continues to be a pleasing draught? Sounds, how artfully soever blended or successive, tire at length the ear; and odours, at first the most grateful, soon either cease to recreate us, or become offensive to us. The finest prospect gives no entertainment to the eye that has been accustomed to it. The pile, that strikes with admiration each casual beholder, affords its royal inhabitant no comfort but what the peasant has in his cottage. — *Bolton.*

**440. WILL.** — May things turn out well; but if any thing happens to him, in that case Aristotle has made the following disposition of his affairs: That Antipater shall be the general and universal executor. And until Nicanor marries my daughter, I appoint Aristomedes, Timarchus, Hipparchus, Dioteles, and Theophrastus, if he will consent and accept the charge, to be guardians of my children and Herpyllis, and the trustees of all the property I leave behind me; and I desire them, when my daughter is old enough, to give her in marriage to Nicanor. But if any thing should happen to the girl, which may God forbid, either before or after she is married, but before she has any children, then I will that Nicanor shall have absolute disposal of my son, and of all other things, in full confidence that he will arrange them in a manner worthy of me and himself. Let him also be the guardian of my daughter and Nicomenus, to act as he pleases with respect to them, as if he were their own father or brother. But if anything should happen to Nicanor, which may God forbid, either before or after he receives my daughter in marriage, or before he has any children by her, then any arrangements that he shall make by will shall stand. But if Theophrastus, in this case, should choose to take my daughter in marriage, then he is to stand in exactly the same position as Nicanor; but if not, then I will that my trustees, consulting with Antipater concerning both the boy and the girl, shall arrange every thing respecting them as they shall think fit; and that my trustees and Nicanor, remembering both me

and Herpyllis, and how well she has behaved to me, shall take care, if she be inclined to take a husband, that one be found not unworthy of us, and shall give her, in addition to all that has been already given her, a talent of silver and three maidservants, if she pleases to accept of them, and the handmaid whom she has now and the boy Pyrrhæus. And if she likes to dwell at Chalcis, she shall have the house which joins the garden; but if she likes to dwell in Stagira, then she shall have my father's house. And whichever of these houses she elects to take, I will that my executors do furnish it with all necessary furniture, in such a manner as shall seem to them and Herpyllis to be sufficient.

**441. CARE OF HEALTH A DUTY.**—We want no reasoning to convince us that a frame so curious as the human must be made, in order to its continuance, as strong as the materials composing it will admit; and that we ourselves must give it such continuance. How this is shortened, how it is prolonged, we are likewise all of us fully sensible. There is no man but perceives what will hasten his dissolution, and what will, probably, retard it; by what management of himself he is sure to pass but few years in the world, and by what he is likely to be upheld in it for many. Here, then, our rule is obvious, these notices afforded us make it so. When we are taught that the support of our life must be agreeable to Him from whom we received it, and that we are appointed to give it this support, that it must come from ourselves, from what we do in order to it; we are at the same time instructed to regard all things contributing to it as enjoined us, and all things detrimental to and inconsistent with it as forbidden us: we have it suggested to us, that we are properly employed, when we consult the due preservation of life, and that the engagements are improper, are blameable, that hinder it.—*Bolton.*

**442. MAXIMIN ARRIVES BEFORE AQUILEIA.**—For two or three days, therefore, Maximin was forced to encamp; and having cast up intrenchments all round the camp, to

guard against any surprise, he continued on his side of the river, contriving how to throw a bridge over it. As timber was very scarce in these parts, and no boats to fasten together and make a bridge, he was at a great loss; till some of the carpenters came, and informed him that there was a great number of round empty tubs in the desert fields, which the inhabitants formerly kept for their own use, and to supply wine to such as wanted it. These being hollow like boats would consequently float, and might serve as good pontoons, and easily be hindered from driving away with the current, by fastening them together, and throwing bays of brushwood upon them, over which might be a laying of earth and gravel to a commodious height; by which means, with a great number of hands, he might soon raise a firm and uniform bridge. This design was put into execution; and himself being continually at the head of the work, it was not long before the whole army passed the river, and advanced towards the city. Finding all the suburban houses and villages deserted, they began to destroy the vineyards, and cut down and burn all the trees about the place, and in a short time defaced all the beauty of that once delightful country; for the trees were ranged in regular rows equidistant and uniform; and the vines growing between, and twining their luxuriant tendrils round each other, formed a sylvan scene like a verdant festival theatre, the beauty of which so charmed the sight that the spectator fancied the whole country ornamented with rural garlands. All these the soldiers soon felled or rooted up, and then marched on against the city.

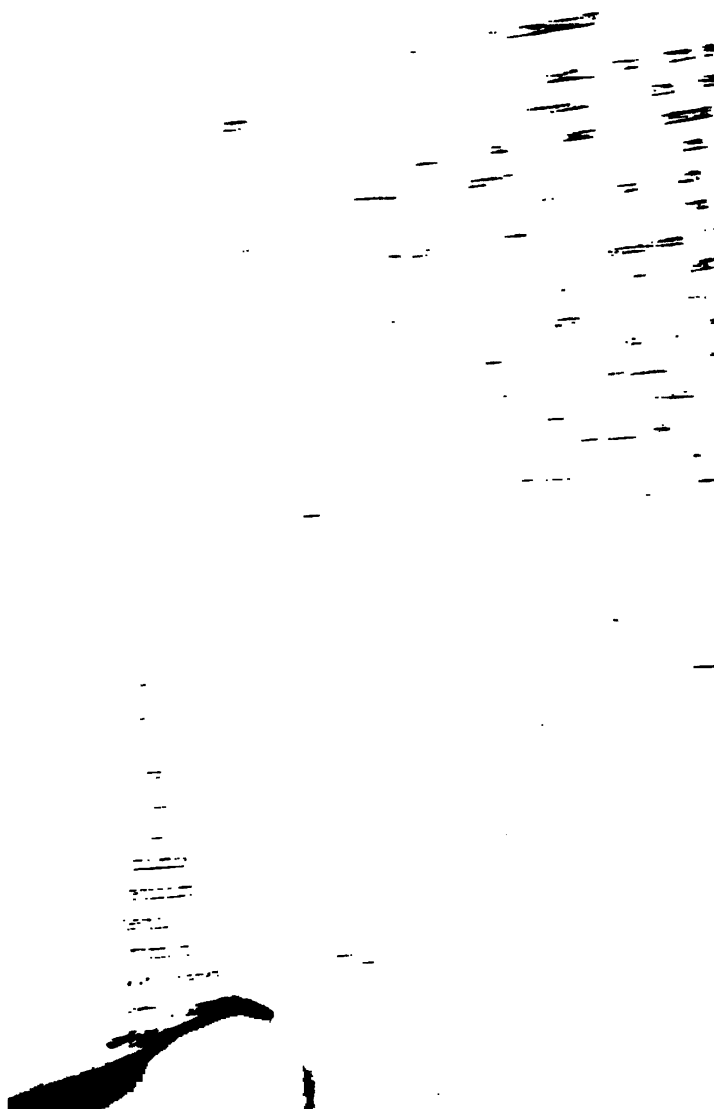
**443. TRUE ELOQUENCE.** — Whenever I consider the freedom and confidence of some who say, that in these our times eloquence cannot be at all adapted to the practice of the bar, I come to the following determination, that they are persons who either hastily condemn a thing that *they do not understand* (than which nothing can be more

shameless), or that they cannot distinguish the true nature of eloquence. Perhaps they think that by eloquence is meant a power which can bend and turn in any direction, according to its own will and pleasure, the minds of an audience; so earnest and vehement in utterance, as to appear rather to hurl on all sides darts and thunderbolts, than to pour forth words and sentences, as the old comedian said of Pericles the Athenian. They imagine, I take it, that orators act under the influence of turbulent passions, and a kind of frenzy, and exert themselves chiefly by prayers, ravings, and ejaculations to excite tumults and tragic effects. Lastly, they suppose that the power of speaking lies to such an extent in stirring the affections, that, if this be not done, eloquence straight falls to the ground and perishes entirely. But of a truth such men greatly err, nor do they judge rightly of eloquence in any one respect. For so far is the province of the orator from consisting either chiefly or solely in exciting the passions, that the contrary is rather the fact, especially if the question turns upon the eloquence of the bar, as is proved by the feeling and public precepts of the wisest men, and those, too, highly accomplished in the art of speaking; for, without calling to mind the decree passed on this subject by the supreme court of the Areopagus, which was so opposed to meretricious ornament of this kind, that, to prevent the judges being moved either by the looks or action of the pleader, and to ensure their attention to the simple arguments and the law of equity, it was ordained that they should hear in the dark; omitting this consideration, I say, it will not be difficult to prove that Socrates, Plato, Aristotle, and many others were of the same opinion. Socrates himself, when accused on a capital charge, after pleading his cause in such a manner that you would expect nothing else to follow but that he should by his eloquence move the *judges to compassion*, would not, however, implore their *mercy*, would not shed tears, would not bring forward his

wife, children, and friends clad in mourning, but preferred an honourable death to a base supplication for life, accompanied by wailings and womanly lamentation.

**444. REPLY TO THE PATRICIAN SPEECH.**—To such language as this the tribunes might have replied by denying that its principle was applicable to the particular point at issue; they might have urged that the admission of the Commons to the consulship was not against the original and unalterable laws of the Romans, inasmuch as strangers had been admitted even to be kings at Rome; and the good king Servius, whose memory was so fondly cherished by the people, was, according to one tradition, not only a stranger by birth, but a slave. And further, they might have answered that the law of intermarriage between the Patricians and Commons was a breaking down of the distinction of orders, and implied that there was no such difference between them as to make it profane in either to exercise the functions of the other. But as to the principle itself, there is no doubt that it did contain much truth. The ancient heathen world craved, what all men must crave, an authoritative rule of conduct; and not finding it elsewhere, they imagined it to exist in the fundamental and original laws of each particular race or people. To destroy this sanction, without leaving any thing to substitute in its place, was deeply perilous; and reason has been but too seldom possessed of power sufficient to recommend its truths to the mass of mankind by their own sole authority. On the other hand, good and wise men could not but see that national law was evidently in many cases directly opposed to Divine law; and that obedience and respect for it were absolutely injurious to men's moral nature; they felt sure, moreover, that the very truth was discoverable by man, and trusted that it must at last force its way, if the ground were but cleared for its reception. They hoped besides, as was the case with Aristotle, that by gaining the ear of statesmen, they





might see a system of national education established, which would give truth all the power of habit; and knowing too that universal law, that if man does not grow better he must grow worse, and that to remain absolutely unchanged is impossible, they ventured to advance towards a higher excellence, even amidst the known dangers of the attempt, in the faith that God would, sooner or later, point out the means of overcoming them.—*Arnold.*

**445. MAXIMIN SUMMONS AQUILEIA.**—When Maximin received advices that the city was shut up, and the walls strenuously defended, he thought it proper to send some officers, in form of an assembly, to treat with them from before the walls, and to persuade them, if possible, to open the gates. He had in his army a tribune, a native of Aquileia, whose children and wife, and all his family, were blocked up in the city. This man, therefore, he sent, together with certain centurions, thinking the citizens would be easily prevailed upon by the remonstrances made by their fellow-citizen. The ambassadors approached the walls, and told the people, That Maximin, their common sovereign, ordered them to lay down their arms in peace, and receive him, not as an enemy, but a friend; that it was much more to their advantage to spend their time in libations and sacrifices than in slaughter; that they would do well to regard the preservation of their country, which, if they persisted, must inevitably be laid in utter ruin; that they had yet an opportunity of accepting mercy, for that the emperor, out of his great goodness, most graciously offered them a general amnesty and free pardon for all their offences, inasmuch as, not they, but others who had seduced them, were the objects of his just resentment. This was the substance of what they offered, calling it out before the walls in an audible voice; so that all the people (except *those who were guarding the works in other parts*), *being mounted on the walls and towers, and keeping silence, heard what was spoken.*

**446. CARTESIAN PHILOSOPHY.**—In the ancient philosophy there is a redundancy rather than a defect of first principles. Many things were assumed under that character without a just title: That nature abhors a vacuum; that bodies do not gravitate in their proper place; that the heavenly bodies undergo no change; that they move in perfect circles, and with an equable motion. Such principles as these were assumed in the Peripatetic philosophy without proof, as if they were self-evident. Des Cartes, sensible of this weakness in the ancient philosophy, and desirous to guard against it in his own system, resolved to admit nothing until his assent was forced by irresistible evidence. The first thing which he found to be certain and evident, was, that he thought, and reasoned, and doubted. He found himself under a necessity of believing the existence of those operations of mind of which he was conscious; and having thus found sure footing in this one principle of consciousness, he rested satisfied with it, hoping to be able to build the whole fabric of his knowledge upon it; like Archimedes, who wanted but one fixed point to move the whole earth. But the foundation was too narrow; and in his progress, he unawares assumes many things less evident than those which he attempts to prove. Although he was not able to suspect the testimony of consciousness, yet he thought the testimony of sense, of memory, and of every other faculty might be suspected, and ought not to be received until proof was brought that they are not fallacious. Therefore he applies these faculties, whose character is yet in question, to prove that there is an infinitely perfect Being, who made him, and who made his senses, his memory, his reason, and all his faculties; that this Being is no deceiver, and therefore could not give him faculties that are fallacious; and that on this account they deserve credit.—*Home.*

**447. CRISPINUS.**—Crispinus, the governor, fearing the *fickle crowd* might be prevailed on by these fine offers, and,

choosing peace rather than war, might open the gates and surrender, runs all round the walls, exhorting and entreating them to persevere with fortitude, and resist with bravery, and not to betray their faith towards the Roman senate and people; but to acquire the glorious title of the saviours and champions of Italy: not to believe the flattering promises of a perfidious, deceitful tyrant; not to let fair words and specious pretences delude them into certain destruction; bravely to trust the unknown fortune of war, which often gives the victory over multitudes to few, and enables them who seem the weakest to overthrow those who have the reputation of much superior strength and valour: not to be discouraged at the great number of that army; for that such as fight for another's power, and know that the fruits of their success, if they should obtain any, are to be enjoyed by others, enter the contest with great indifference, considering that themselves must share in the danger, but that the profits of the victory will belong to another: that, on the contrary, they who fight for their country have better grounded hopes of the assistance of the Gods, since they are not invading other men's properties, but only protecting their own, and therefore engage with greater spirit, as they are not set on by another man's command, but compelled by their own pressing necessities; and, when the victory is gained, the fruits and emoluments are enjoyed by themselves alone. Such exhortations as these Crispinus continually gave to the people, addressing his discourse, sometimes to single persons, sometimes to whole bodies. And, being by nature a venerable person, and adorned with all the persuasive eloquence of the Roman tongue, and a very worthy and moderate governor, he prevailed with the people to persist in their defence, and send away the ambassadors without success.

**448. DISCONTENTS.**—These defects and infirmities, either natural or accidental, make way for another, which is more artificial, but of all others the most dangerous; for when

upon any of these occasions, complaints and discontents are sown among well-meaning men, they are sure to be cultivated by others that are ill-meaning and interested, and who cover their own ends under those of the public, and, by the good and service of the nation, mean nothing but their own. The practice begins of knaves upon fools, of artificial and crafty men upon the simple and the good; these easily follow and are caught: while the others lay trains, and pursue a game, wherein they design no other share than that of toil and danger to their company, but the gain and the quarry wholly to themselves. They blow up sparks that fall in by chance, or could not be avoided, or else throw them in wherever they find the stubble is dry. They find out mis-carriages wherever they are, and forge them often where they are not. They quarrel first with the officers and then with the prince or the state; sometimes with the execution of laws, and at others with the institutions, how ancient and sacred soever. They make fears pass for dangers and appearances for truth, represent misfortunes for faults and mole-hills for mountains; and by their persuasions of the vulgar, and pretences of being patriots, or lovers of their country, at the same time they undermine the credit and authority of the government, and set up their own. This raises a faction between those subjects that would support and those that would ruin it, or rather between those that possess the honours and advantages of it, and those that, under the pretence of reforming, design only, or chiefly, to change the hands it is in, and care little what becomes of the rest.—*Temple.*

**449. REFINED FLATTERY.** — But, although flattery chiefly operates on those whose vanity encourages and invites the exercise of it, yet these are not the only sort of men upon whom it may impose. There is a delicate and refined species of adulation against which even better understandings may not improperly be cautioned. Gross and open obsequiousness can deceive none but fools: but there

is a latent and more ensnaring manner of insinuation, against which a man of sense ought to be particularly on his guard. A flatterer of this insidious and concealed kind will frequently gain his point, even by opposition : he will affect to maintain opinions which he does not hold, and dispute in order to give you the credit of a victory. But nothing is more humiliating than to be thus egregiously duped. It is necessary, therefore, to exert the utmost attention against falling into these covert snares.—*Johnson.*

450. MAXIMIN INVESTS AQUILEIA.—The army being much fatigued, Maximin thought proper not to open the works immediately, but to sit down at a distance from the walls, out of reach of the arrows. Having divided his soldiers into squadrons and battalions, to invest the whole city, according to each party's particular orders, after giving them one day's rest, he began his approaches with great celerity. Machines and battering-engines were applied, and the walls attacked by main force; in a word, no form of siege was left unattempted, and hardly a day passed without several assaults; for the whole army invested the place, and closed it in, as it were, with a net. But they always met as stout and obstinate a resistance; for the Aquileians had shut up all their temples and houses, and brought their wives and children into the bulwarks and forts upon the walls, where they all opposed and repelled the assailants; nor was there any age exempted or judged incapable of joining in the defence of their country. But the houses in the suburbs, with the redoubts and works without the gates, were demolished by the enemy, and the materials converted into machines of approach. Maximin struggled night and day to make a breach in some part of the walls, by which he might pour in his troops, sack the city, and lay it desolate, that *it should be no more a habitation of men, but a desert for beasts to graze in*; for he thought that he could never proceed to Rome with honour till this city, the first in

Italy that durst oppose his progress, was levelled with the ground.

**451. THE ELM.**—After the oak and ash we examine the elm. The oak and the ash have each a distinct character. The massy form of the one dividing into abrupt, twisting, irregular limbs, yet compact in its foliage; and the easy sweep of the other, the simplicity of its branches, and the looseness of its hanging leaves, characterise both these trees with so much precision, that at any distance at which the eye can distinguish the form, it may also distinguish the difference. The elm has not so distinct a character; it partakes so much of the oak, that when it is rough and old, it may easily at a little distance be mistaken for one, though the oak—I mean such an oak as is strongly marked with its peculiar character—can never be mistaken for the elm. This certainly is a defect in the elm, for strong characters are a great source of picturesque beauty. This defect, however, appears chiefly in the skeleton of the elm. In full foliage its character is better marked. No tree is better adapted to receive grand masses of light. In this respect it is superior not only to the oak, and the ash, but perhaps to every other tree. Nor is its foliage, shadowing as it is, of the heavy kind. Its leaves are small, and this gives it a natural lightness; it commonly hangs loosely, and is in general very picturesque.—*Gilpin*.

**452. QUEEN MARGARET AND THE ROBBER.**—Queen Margaret, consort of Henry VI., after a signal defeat in one of the wars between the houses of York and Lancaster fled with her son into a forest, where she endeavoured to conceal herself. During the darkness of the night, she was beset by robbers, who, either ignorant or regardless of her quality, despoiled her of her rings and jewels, and treated her with the utmost indignity. The partition of this rich booty raised a quarrel among them; and while their attention was thus engaged, she took the opportunity of making her escape with her son into the thickest of the forest.

where she wandered for some time, overspent with hunger and fatigue, and sunk with terror and affliction. While in this wretched condition, she saw a robber approach with his naked sword; and finding that she had no means of escape, she suddenly embraced the resolution of trusting entirely to his faith for protection. She advanced towards him, and presenting to him the young prince called out to him, Here, my friend, I commit to your care the safety of your king's son. The man, whose humanity and generous spirit had been obscured, but not entirely lost, by his vicious course of life, was struck with the singularity of the event, and charmed with the confidence reposed in him; and he vowed, not only to abstain from all injury against the princess, but to devote himself entirely to her safety and protection. By his means she dwelt some time concealed in the forest, and was at last conducted to the sea-coast, whence she made her escape into Flanders.—

*Hume.*

**453. ASSAULT ON AQUILEIA.**—With this resolution both he and his son, whom he had created Cæsar, rode continually round the walls, exhorting, encouraging, promising, and even beseeching his soldiers to carry on the work with spirit and activity. But the Aquileians still maintained their posts, throwing down stones and another kind of ammunition, made by mixing brimstone, asphaltus, and pitch together in hollow engines with long handles. These they had in great numbers upon the walls; and as soon as the enemy approached, they set fire to the combustibles, and let fly whole volleys at once, which dispersed among the soldiers like showers of fire; and the scalding pitch, with the other ingredients, entering by the naked parts of their bodies, diffused itself further, till the corslets, and all the rest of the armour made of iron, grew so intolerably hot that they were obliged to throw them off, and their bucklers and arms, whatever was of leather or wood, took fire and were burnt; so that you might see the soldiers dis-



arming themselves; and the arms thrown down on the ground looked like a spoil won rather by artifice than by valour. Hence great part of the army was maimed or disabled. Some lost their eyes, others had their faces miserably scorched; others their hands; in short, every part of the body suffered that was naked and exposed to the mischief. This evil was accumulated with another; for the besieged flung down lighted torches dipped likewise in pitch and resin, the extremities of which were pointed with iron sharp as an arrow, which sticking to the machines of approach, communicated the flames, and easily set the machines on fire.

**454. CICERO RETURNS TO ROME.**—From the Trebulanum Cicero went to his villa near Formiæ, intending to proceed, on the last day of December, to Terracina, and thence to the Alban villa of Pompeius. He hoped to reach the gates of Rome on the 3rd of January, his birthday, but was delayed till the 11th. He had another conversation with Pompeius, who overtook him at Lavernium, on the 27th, and they proceeded to Formiæ in company. Their discourse turned chiefly upon a speech which the tribune M. Antonius had delivered on the 23rd, in which he had violently attacked the whole public career of Pompeius. Cicero perceived that his companion dreaded above everything Cæsar's gaining the consulate a second time, and that he felt confident that he could easily get rid of him, if he were treated as an enemy. His words seem to have inspired Cicero with courage, and made him feel as if he were once more listening to the great general of former times. On the 4th of January he arrived before the walls of Rome.—*Abeken.*

**455. PILLARS OF MOVING SAND IN THE DESERT.**—On the 14th of November, at seven in the morning, having rested the preceding night at a small spot of grass and white sand, we pursued our journey through the Arabian desert, our course being due north. At one o'clock, we alighted among some acacia trees, having gone twenty-one

miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from the west to the north-west of us, we saw a number of prodigious pillars of sand, at different distances, at times moving with great celerity, at others stalking on with a majestic slowness. At intervals we thought they were coming in a very few minutes to overwhelm us (and small quantities of sand did actually more than once reach us); again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies, and these, once disjoined, dispersed in the air, and did not appear any more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at the north. Eleven of them ranged alongside of us, at about the distance of three miles. The greatest diameter of the largest appeared to me, at that distance, as if it would measure ten feet. They retired from us with a wind at the south-east, leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable portion of wonder and astonishment. It was in vain to think of flying: the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger; and the full persuasion of this riveted me as if to the spot where I stood. And the same appearance presented itself to us on the day following. The pillars of sand were in form and disposition like those which we had already observed, only they seemed to be smaller and more numerous. They several times came in a direction close upon us; that is, I believe within less than two miles. They began immediately after sunrise, like a thick wood, and almost darkened the sun. His rays, shining through them for nearly an hour, gave them an appearance of pillars of fire.—*Bruce*.

456. DEFENCE OF AQUILEIA. — For the first few days

the dispute seemed tolerably equal, and the fortune of the fight inclined not much to either side. But at length Maximin's army grew tired, and these disappointments, so little looked for, greatly sunk their spirits; for they saw those, whom they supposed too weak to sustain one day's attack, not only hold out, but resist. On the other hand, the Aquileians continually gathered new strength and fresh spirits. The long continuance of the fight gave them at once experience and courage; and they now began to despise the army. They scoffed at the soldiers, and insulted Maximin as he rode round the walls, abusing him and his son in the most contumelious and scurrilous terms; which affrontive treatment stung him to that degree that he raved with anger; and not being able to take vengeance on the enemy, he wreaked his spleen at his own officers, several of whom he punished as having been cowardly or careless in their attacks. But this proceeding served only to make him more odious to the exasperated soldiers, and more contemptible to the enemy. It so fell out, besides, that the Aquileians were plentifully furnished with all kinds of provisions and necessaries, having providently brought into the city large quantities of everything that was needful or convenient for the support of man and beast; and that the army, on the contrary, were in the utmost scarcity, having cut down all the fruit trees about the place, and laid the fields and country waste before them. Wherefore some of the soldiers, indeed, lay in temporary tents, but the greatest part, exposed to the open air, endured the inclemency of the rains and the heat of the sun; and at the same time were distressed by famine, having no magazines of corn or forage, and destitute of supplies; because the Romans had taken care to block up all the roads of Italy with walls and gates; and the senate had sent officers of consular rank, at the head of chosen troops, to lay an embargo on all kinds of vessels, and keep a strong guard at the ports and havens.

**457. OLIVER CROMWELL.**—What can be more extra-

ordinary than that a person of mean birth, no fortune, no eminent qualities of body, which have sometimes, or of mind, which have often, raised men to the highest dignities, should have the courage to attempt, and the happiness to succeed in, so improbable a design as the destruction of one of the most ancient and most solidly founded monarchies upon the earth;—that he should have the power or boldness to put his prince and master to an open and infamous death; to banish that numerous and strongly allied family; to do all this under the name and wages of a parliament; to trample too upon them as he pleased, and spurn them out of doors when he grew weary of them; to raise up a new and unheard-of monster out of their ashes; to stifle that in the very infancy, and set up himself above all things that ever were called sovereign in England; to oppress all his enemies by arms, and all his friends afterwards by artifice; to serve all parties patiently for a while, and to command them victoriously at last; to overrun each corner of the three nations, and overcome with equal facility both the riches of the south and the poverty of the north; to be feared and courted by all foreign princes, and adopted a brother to the gods of the earth; to call together parliaments with a word of his pen, and scatter them again with the breath of his mouth; to be humbly and daily petitioned that he would please to be hired, at the rate of two millions a-year, to be the master of those who had hired him before to be their servant; to have the estates and lives of three kingdoms as much at his disposal as was the little inheritance of his father, and to be as noble and liberal in the spending of them; and lastly—for there is no end of all the particulars of his glory—to bequeath all this with one word to his posterity; to die with peace at home and triumph abroad; to be buried among kings, and with more than regal solemnity; and to leave a name behind him not to be extinguished but with the whole world, which, as it is now too little for his praises, so might have been too for his

conquests, if the short line of his human life could have been stretched out to the extent of his immortal designs. — *Cowley.*

**458. THE ENGLISH ABROAD.** — Of your coming into this country I shall now write more freely, since I have found a person to whom I can trust my letters. Your countrymen here, by quarrelling together, and by mutually disparaging each other, have procured only contempt for themselves, and have greatly alienated the minds of the people of this country. They are impatient of control, and insolent to their officers, which increases the dislike of the inhabitants. The leaders also have lost much of their reputation, so that, if you should come hither, they would all flock to your standard. But perhaps it is better that you should have raw recruits, than veteran soldiers corrupted by a long course of license, whom, moreover, you could not entertain without creating unpopularity, nor without injustice to those under whom they have hitherto served. I think you will have to be careful not to appear to wish to gain influence for yourself, or impair that of others by intrigue; that would be an invidious procedure; and besides, you have no need of such appliances, since, by the force of your character and abilities, you may easily come to be thought more of than the rest of your countrymen. I would not have you bring recommendations from any quarter except from your own goodness, lest the tribute that shall be paid to your character may appear to be given to such introductions. If you have a few followers with you, you will be able to keep order among them more easily; but you will do well, if you warn them, before you leave your country, that you will not incur discredit and disgrace on their account, and that they must not be discontented if you discharge those who are disorderly.—Tournay, April 2.

**459. DEATH OF MAXIMIN.** — The army being in this extremity of distress and dejection, while Maximin was reposing himself in his tent on a day when there was a

general cessation of arms, and every one was retired either into the camp or the post where he was stationed, the soldiers belonging to the camp at Rome under the Alban mount, whose children and wives were left there, came to a resolution to dispatch Maximin, and thereby relieve themselves from the fatigues and difficulties of a long and hopeless siege, and not to suffer all Italy to be ruined for the sake of a detested tyrant. With this bold design, they came in a body to his tent, about mid-day, the life-guards also conspiring with them; and having pulled down his images from the military standards, as Maximin and his son were coming out of the tent, in order to talk with them, they refused to hear any thing he could say, but immediately killed them both; and after them his prefect of the camp, and all his favourite friends. The carcasses, after having treated them with every indignity, trampling them under foot, they exposed as a prey to the dogs and fowls of the air, but sent the heads of Maximin and his son to Rome. Such was the end of Maximin and his son, such the punishment inflicted on them for a wicked abuse of power. The death of the emperor threw the whole army into the utmost confusion. Nor was the deed approved of by them all, especially the Pannonian forces and the barbarians of Thrace, who first had presented him with the imperial purple. But as it was impossible to undo what was done, they were obliged by necessity to put up with it, and to show at least a seeming approbation. Having, therefore, laid down their arms, they went to the walls in a pacific manner, told the Aquileians that Maximin was killed, and intreated them to open their gates, and receive them for friends who were yesterday their enemies.

**460. IMITATION OF THE DEITY.** — The Christian religion requires that, after having framed the best idea we are able of the Divine nature, it should be our next care to conform ourselves to it as far as our imperfections will permit.

I might mention several passages in the sacred Scriptures on this head, to which I might add many maxims and sayings of moral authors among the Greeks and Romans. I shall only instance a remarkable passage, to this purpose, out of Julian's *Cæsars*. That emperor, having represented all the Roman emperors, with Alexander the Great, as passing in review before the gods, and striving for the superiority, lets them all drop, excepting Alexander, Julius Cæsar, Augustus Cæsar, Trajan, M. Aurelius, and Constantine. Each of these great heroes of antiquity lays in his claim for the upper place; and in order to it, sets forth his actions after the most advantageous manner. But the gods, instead of being dazzled with the lustre of their actions, inquire by Mercury into the proper motive and governing principle that influenced them throughout the whole series of their lives and exploits. Alexander tells them that his aim was to conquer; Julius Cæsar, that his was to gain the highest point in his country; Augustus, to govern well; Trajan, that his was the same as that of Alexander—namely, to conquer. The question at length was put to Marcus Aurelius, who replied with great modesty, that it had been always his care to imitate the gods. This conduct seems to have gained him the most votes and best place in the whole assembly. Marcus Aurelius, being afterwards asked to explain himself, declares that, by imitating the gods, he endeavoured to imitate them in the use of his understanding and of all other faculties; and in particular, that it was always his study to have as few wants as possible in himself, and to do all the good he could to others.

—*Addison*.

**461. CÆSAR'S INTERVIEW WITH CICERO.**—Cæsar quitted Brundisium soon after its surrender, with the intention of reaching Rome by the 1st of April. The number of his adherents had been much increased by his late brilliant successes, and many of the leading citizens, who had left Rome some weeks before, now returned thither. On the

27th of March he was at Sinuessa. The day before Cicero had received another letter from him, couched in the most flattering terms, and repeating the request to join him at Rome. You have augured rightly of me — such were his words — and have proved your knowledge of my character, in deeming that nothing is more alien from my nature than cruelty. This in itself gives me much pleasure; I rejoice, I triumph, in having my actions approved by you. The praise which Cæsar bestows upon Dolabella in this letter, and his assurances of regard for him, seem to have been intended as a bait to allure his father-in-law to Rome. But Cicero could not justify it to himself to accept this invitation, and had even power to resist the yet stronger temptation which Cæsar's actual arrival at Formiæ, on the 28th, offered to his vacillating nature. In this interview Cæsar once again urged him to return, on the plea that his continued absence from the city would be taken as implying condemnation of his measures. But he remained unshaken. His case, he said, differed from that of the others. Well then, propose terms of peace, Cæsar suggested; and to Cicero's question whether this should be based on his own principles, he answered, I desire not to prescribe to you in anything. Then, said Cicero, I must declare to you that your intention of repairing to Spain or of transporting an army into Greece is against the will of the senate. I will not hear of that, exclaimed Cæsar. I knew it, said Cicero, and therefore I will not appear in Rome, for I have no choice but to speak of this, and much more on which silence is impossible. Cæsar then endeavoured to break off the conference amicably, for he was determined not to provoke a rupture with a man whom he esteemed so highly, and, merely begging him to consider the matter, he took his leave. — *Abeken.*

**462. INCREASE OF LUXURY.** — John Musso, a native of Lombardy, who also wrote in the fourteenth century, declaims



against the luxury of his time, and particularly against the luxury of the citizens of Placentia, his countrymen. Luxury of the table, says he, of dress, of houses and household furniture in Placentia, began to creep in after the year 1300. Houses have at present halls, rooms with chimneys, porticoes, wells, gardens, and many other conveniences unknown to our ancestors. A house that has now many chimneys had none in the last age. The fire was placed in the middle of the house, without any vent for the smoke but the tiles : all the family sat round it, and the victuals were dressed there. The expense of household furniture is ten times greater than it was sixty years ago. The taste for such expense comes to us from France, from Flanders, and from Spain. Eating-tables, formerly but twelve inches long, are now grown to eighteen. They have table-cloths, with cups, spoons, and forks of silver, and large knives. Beds have silk coverings and curtains. They have got candles of tallow or wax in candlesticks of iron or copper. Almost every where there are two fires, one for the chamber and one for the kitchen. Confections have come greatly in use, and sensuality regards no expense. Holinshed exclaims against the luxury and effeminacy of his time. In times past, says he, men were contented to dwell in houses builded of sallow, willow, plumbtree, or elm ; so that the use of oak was dedicated to churches, religious houses, princes' palaces, noblemen's lodgings, and navigation. But now these are rejected, and nothing but oak any whit regarded. And yet see the change : for when our houses were builded of willow, then had we oaken men ; but now that our houses are made of oak, our men are not only become willow, but many, through 'Persian delicacy crept in among us, altogether of straw, which is a sore alteration. In those days, the courage of the owner was a sufficient defence to keep the house in safety ; but now, the assurance of the timber,

double doors, locks and bolts, must defend the man from robbing.—*Home.*

**463. ACTS OF CÆSAR.**—To every foot-soldier in his veteran legions, besides the two thousand sesterces paid them in the beginning of the civil war, he gave twenty thousand more, under the name of plunder. He likewise assigned them lands, but not contiguous to each other, that the former owners might not be entirely dispossessed. To the people of Rome, besides ten bushels of corn, and as many pounds of oil, he gave three hundred sesterces a man, which he had formerly promised them, and a hundred each more, for the delay in fulfilling his engagement. He likewise remitted a year's rent, due to the treasury, for such houses in Rome as did not pay above two thousand sesterces a-year; and through the rest of Italy, for all such as did not exceed in yearly rent five hundred sesterces. To all this he added a public entertainment, and a distribution of flesh, and, after his Spanish victory, two dinners; for, considering the first as too sparing, and unsuitable to his generosity, he, five days after, added another, which was most plentiful. He exhibited to the people shows of various kinds, such as a combat of gladiators and stage-plays, in the several wards of the city, and in several languages; circensian games; likewise wrestlers, and the representation of a sea-fight. In the fight of gladiators presented in the Forum, Furius Leptinus, a man of a prætorian family, entered the lists as a combatant, as did also Q. Calpenus, formerly a senator, and a pleader of causes. The Pyrrhic dance was performed by some youths, who were sons of persons of the first distinction in Asia and Bithynia. Decimus Laberius acted a mimic piece of his own; and being immediately presented with five hundred thousand sesterces, and a gold ring, he went from the stage, through the orchestra, into the seats allotted for the equestrian order. In the circensian games, the circus being enlarged at each end, and a canal sunk round it, several of the young nobility rode the

races in chariots, drawn, some by four, and others by two horses, and likewise on single horses. The Trojan game was acted by two distinct companies of boys, one differing from the other in point of stature. The hunting of wild beasts was presented for five days successively; and at last a battle fought by five hundred foot, twenty elephants, and thirty horse on each side. For the accommodation of this spectacle the goals were removed, and in their room two camps were pitched directly opposite to each other.

**464. CICERO'S ACADEMIC OPINIONS.**—We are not of that sort, says he, whose mind is perpetually wandering in error, without any particular end or object of its pursuit; for what would such a mind, or such a life indeed be worth which had no determinate rule or method of thinking and acting? But the difference between us and the rest is, that, whereas they call some things certain, and others uncertain, we call the one probable, the other improbable. For what reason then, should not I pursue the probable, reject the contrary, and declining the arrogance of affirming, avoid the imputation of rashness, which of all things is the farthest removed from wisdom? Again, we do not pretend to say that there is no such thing as truth, but that all truths have some falsehood annexed to them, of so near a resemblance and similitude as to afford no certain note of distinction whereby to determine our judgment and assent; whence it follows also of course that there are many things probable, which, though not perfectly comprehended, yet on account of their attractive and specious appearance are sufficient to govern the life of a wise man. In another place, There is no difference, says he, between us and those who pretend to know things, but that they never doubt of the truth of what they maintain; whereas we have many probabilities which we readily embrace, but dare not affirm. By this we preserve our judgment free and unprejudiced, and are under no necessity of defending what is prescribed and enjoined to us; whereas, in other sects, men are tied

down to certain doctrines, before they are capable of judging what is the best ; and in the most infirm part of their life, drawn either by the authority of a friend, or charmed with the first master whom they happen to hear, they form a judgment of things unknown to them ; and to whatever school they chance to be driven by the tide, cleave to it as fast as the oyster to the rock.—*Middleton*.

**465. EXHORTATION.**— One great advantage of your regard for me I find in this, that there is hardly one of those whom you have made your friends who does not desire to obtain my friendship, because he knows that you love me. Such of them, however, as are here are astonished that you find pleasure in your long retirement ; and though they readily believe that it is made most delightful to you by the society of your dearest friends, still they think you ought very carefully to reflect whether it is consistent with your character to remain so long concealed. They fear that those who do not so well know your constancy may suspect that you are tired of that toilsome path which leads to virtue, which you formerly pursued with so much earnestness. They are fearful, too, that the sweetness of your lengthened retirements may somewhat relax the vigorous energy with which you used to rise to noble undertakings, and a love of ease, which you once despised, creep by degrees over your spirit. They have accordingly often begged me to write to you on this matter, which hitherto I always refused to do, saying, that I knew well the steadfastness of your mind, and that they need not fear its vigour and its edge would be dulled by idleness ; and that even if the common herd should entertain false suspicions of you, you could at any time easily wipe them away. Though I frequently answered them in such terms as these, and added, that I wondered they did not write to you themselves, if they thought it so necessary, they did not cease to urge me to write, and, in answer to what I had to say, alleged that my letters would have more weight with you than theirs.

At last I suffered myself, not to be persuaded, but rather forced, to trifle with you for their gratification; for I am well aware that I can produce nothing for your conviction which has not already occurred to yourself.—Harlem, August 12th.

**466. WARFARE.**—Revenge early produced hostile weapons. The club and the dart are obvious inventions, not so the bow and arrow; and for that reason it is not easy to say how that weapon came to be universal. As iron is seldom found in a mine like other metals, it was a late discovery. At the siege of Troy, spears, darts, and arrows were headed with brass. Menestheus, who succeeded Theseus in the kingdom of Athens, and led fifty ships to the siege of Troy, was reputed the first who marshalled an army in battle array. Instruments of defence are made necessary by those of offence. Trunks of trees, interlaced with branches and supported with earth, made the first fortification; to which succeeded a wall finished with a parapet for shooting arrows at besiegers. As a parapet covers but half of the body, holes were left in the wall from space to space, no larger than to give passage to an arrow. Besiegers had no remedy but to beat down the wall. A battering ram was first used by Pericles the Athenian, and perfected by the Carthaginians at the siege of Gades. To oppose that formidable machine, the wall was built with advanced parapets for throwing stones and fire upon the enemy, which kept him at a distance. A wooden booth upon wheels, and pushed close to the wall, secured the men who brought the battering ram. This invention was rendered ineffectual by surrounding the wall with a deep and broad ditch. Besiegers were reduced to the necessity of inventing engines for throwing stones and javelins upon those who occupied the advanced parapets, in order to give opportunity for filling up the ditch; and ancient histories expatiate upon the powerful operation of the catapult and balista. These engines suggested a new invention for

defence; instead of a circular wall, it was built with salient angles, like the teeth of a saw, in order that one part might flank another. That form of a wall was afterwards improved by raising round towers upon the salient angles; and the towers were improved by making them square. The ancients had no occasion for any form more complete, being sufficient for defending against all the missile weapons at that time known.—*Home*.

**467. CICERO ON THE SOUL.**—He held likewise the immortality of the soul, and its separate existence after death in a state of happiness or misery. This he inferred from that ardent thirst of immortality, which was always the most conspicuous in the best and most exalted minds, from which the truest specimen of their nature must needs be drawn; from its unmixed and indivisible essence, which had nothing separable or perishable in it; from its wonderful powers and faculties; its principle of self-motion; its memory, invention, wit, comprehension, which were all incompatible with sluggish matter. The Stoics fancied that the soul was a subtilised, fiery substance, which survived the body after death, and subsisted a long time, yet not eternally, but was to perish at last in the general conflagration; in which they allowed, as Cicero says, the only thing that was hard to conceive, its separable existence from the body, yet denied what was not only easy to imagine, but a consequence of the other, its eternal duration. Aristotle taught, that besides the four elements of the material world, whence all other things were supposed to draw their being, there was a fifth essence or nature, peculiar to God and the soul, which had nothing in it that was common to any of the rest. This opinion Cicero followed, and illustrated with his usual perspicuity in the following passage. The origin of the human soul, says he, is not to be found anywhere on earth; there is nothing mixed, concrete, or earthly—nothing of water, air, or fire in it. For these natures are not susceptible of memory,

intelligence, or thought; have nothing that can retain the past, foresee the future, lay hold on the present; which faculties are purely divine, and could not possibly be derived to man except from God. The nature of the soul therefore is of a singular kind, distinct from these known and obvious natures; and whatever it be that feels and tastes, that lives and moves in us, it must be heavenly and divine, and for that reason eternal. Nor is God indeed himself, whose existence we may clearly discover, to be comprehended by us in any other manner but as a free and pure mind, clear from all mortal concretion, observing and moving all things, and endued with an eternal principle of self-motion. Of this kind, and of the same nature, is the human soul.—*Middleton*.

**468. RIGHTS OF THE PLEBS.** —If I go a step farther, and confess the Romans made some changes in the outward form of their government, I may safely say they did well in it, and prospered by it. After the expulsion of the kings, the power was chiefly in the nobility, who had been leaders of the people. But it was necessary to humble them, when they began to presume too much upon the advantages of their birth; and the city could never have been great, unless the plebeians, who were the body of it, and the main strength of their armies, had been admitted to a participation of honours. This could not be done at the first. They who had been so vilely oppressed by Tarquin, and harassed with making or cleansing sinks, were not then fit for magistracies, or the command of armies. But they could not justly be excluded from them, when they had men who in courage and conduct were equal to the best of the patricians; and it had been absurd for any man to think it a disparagement to him to marry the daughter of one whom he had obeyed as dictator or consul, and perhaps followed in his triumph. Rome, that was constituted for war, and sought its grandeur by that means, could never have arrived to any considerable height, if the people had not been exercised in arms, and their spirits raised to delight in conquests, and be willing to

expose themselves to the greatest fatigues and dangers to accomplish them. Such men as these were not to be used like slaves, or oppressed by the unmerciful hand of usurers. They who by their sweat and blood were to defend and enlarge the territories of the state, were to be convinced they fought for themselves; and they had reason to demand a magistracy of their own, vested with a power that none might offend, to maintain their rights, and to protect their families, whilst they were abroad in the armies. These were the tribunes of the people, made, as they called it, sacrosanct, or inviolable; and the creation of them was the most considerable change that happened till the time of Marius, who brought all into disorder.—*Alg. Sidney.*

**469. ACTS OF AUGUSTUS.**—The city, which was not built in a manner suitable to the grandeur of the empire, and was liable to inundations of the Tiber, and to fires, he so much improved as to boast, not without reason, that he received it of brick, and left it of marble. He likewise rendered it secure for the time to come, as far as could be effected by human foresight. He raised a great many public buildings, the most considerable of which were a forum, with the temple of Mars the Avenger, the temple of Apollo in the Palatium, and the temple of Thundering Jove in the Capitol. The reason of his building the forum was the vast number of people and causes, for which the two former forums not being sufficient, it was thought necessary to have a third. It was therefore opened for public use before the temple of Mars was entirely finished, and a law passed that causes should be tried and judges chosen by lot in that place. The temple of Mars he had made a vow to build, in the war of Philippi, which was undertaken by him for the revenge of his father's murder. He ordained that the senate should always meet there to deliberate about wars and triumphs, that thence should be despatched all such as were sent into the provinces to command armies, and that in it those who returned victorious



from the wars should lodge the ornaments of their triumphs. He erected the temple of Apollo in that part of the Palatine hill which had been struck with thunder, and which, on that account, the soothsayers declared the god to have chosen. He added to it piazzas, with a library of Latin and Greek authors; and when advanced in years, used frequently there to hold the senate, and examine the lists of the judges. He consecrated the temple to Thundering Jove, upon account of a deliverance he had from a great danger in his Cantabrian expedition, when, as he was travelling in the night, his litter was scorched, and a slave who carried a torch before him killed by the lightning. He likewise constructed some public buildings in the name of others, as his grandsons, his wife, and sister. Thus he built a piazza and a court in the name of Lucius and Caius, and piazzas in the name of Livia and Octavia, with a theatre in that of Marcellus.

**470. COLUMBUS DISCOVERS LAND.**—The breeze had been fresh all day, with more sea than usual, and they had made great progress. At sunset they had stood again to the west, and were ploughing the waves at a rapid rate, the *Pinta* keeping the lead, from her superior sailing. The greatest animation prevailed throughout the ships; not an eye was closed that night. As the evening darkened, Columbus took his station on the top of the castle or cabin on the high poop of his vessel. However he might carry a cheerful and confident countenance during the day, it was to him a time of the most painful anxiety; and now, when he was wrapped from observation by the shades of night, he maintained an intense and unremitting watch, ranging his eye along the dusky horizon, in search of the most vague indications of land. Suddenly, about ten o'clock, he thought he beheld a light glimmering at a distance. Fearing that his eager hopes might deceive him, he called to Pedro Gutierrez, gentleman of the king's bed-chamber, and inquired whether he saw a light in that direc-

tion: the latter replied in the affirmative. Columbus, yet doubtful whether it might not be some delusion of the fancy, called Rodrigo Sanchez of Segovia, and made the same inquiry. By the time the latter had ascended the round-house the light had disappeared. They saw it once or twice afterwards in sudden and passing gleams as it were a torch in the bark of a fisherman, rising and sinking with the waves, or in the hand of some person on shore, borne up and down as he walked from house to house. So transient and uncertain were these gleams that few attached any importance to them. Columbus, however, considered them as certain signs of land, and, moreover, that the land was inhabited.—*Washington Irving.*

**471. THE TORTOISE.**—The tortoise was a machine composed of very strong and solid timber work. The height of it to its highest beam, which sustained the roof, was twelve feet. The base was square, and each of its fronts twenty-five feet. It was covered with a kind of quilted mattress made of raw hides, and prepared with different drugs, to prevent its being set on fire by combustibles. This heavy machine was supported on four wheels, or perhaps upon eight. It was called tortoise from its serving as a very strong covering and defence against the enormous weights thrown down on it, those under it being safe in the same manner as a tortoise under its shell. It was used both to fill up the fosse and for sapping. It may not be improper to add, that it is believed so enormous a weight could not be moved from place to place on wheels, and that it was pushed forward on rollers. Under these wheels or rollers the way was laid with strong planks to facilitate its motion, and prevent its sinking into the ground, from whence it would have been very difficult to have removed it. The ancients have observed that the roof had a thicker covering of hides, hurdles, seaweed, etc., than the sides, as it was exposed to much greater shocks from the weights thrown upon it by the besieged. It had a door in front, which was

drawn up by a chain as far as was necessary, and covered the soldiers at work in filling up the fosse with fascines.—*Rollin*.

**472. COMPLAINT.**—We have observed in man a propensity to complain, but no disposition to listen to complaints. Why did nature, when she gave him that ardent desire of awakening sympathy, render the means he employs for that purpose totally nugatory, by denying him a disposition to listen to complaints of distress? Are we to suppose that man, in the morning of time, being more virtuous than the men now existing, had the same inclination to listen to the complaints of others as to give utterance to his own; but that, in progress of time, when personal interests became paramount to every moral disposition, he ceased to be affected by the misfortunes of others, although, to promote his private purposes, he still continued to claim their attention to his own tragical details? How this may be we cannot tell; but we are satisfied that the disposition of the human mind under affliction to bewail its fate, and to endeavour to awaken sympathy, is still found to exist, although it certainly answers not the purpose for which it appears to have been originally designed. Men still continue to relate their sorrows, wants, and desires to every one that has complaisance enough to pretend to listen to their mournful effusions, but they ought to know that this is not the way to find consolation in their sorrows, or to effect any other purpose they may have in view. The only way to arrive at the completion of their desires is to conceal carefully the existence of their wants: men, with true servility, will fly to gratify all the desires of those who they suppose stand in no need of their assistance. This proneness to complain, however natural, is only excusable in a youth or a fool. A man of good sense, who has completed his sixth lustrum, yet still is inclined to whine when any little misfortune assails him, deserves the contempt he will experience. The character of Cicero is lessened by the complaints he suffered to escape him; and who can read the sad things that were

written by the banished Ovid, without despising the man whose misfortunes debased, whereas they should have exalted his mind? Men who have experienced evils which are really of a trivial nature should be in haste to forget them. These things are important to themselves, but why should they suppose them sufficiently interesting to engage the attention of others? But if the misfortunes be irremediable, the only thing that then remains is to suffer with dignity.—*Johnson*.

**473. INTERCOURSE BY LETTER.**—You will do me the justice to suppose that, if I could be very entertaining, I would be so, because, by giving me credit for such a willingness to please, you only allow me a share of that universal vanity which inclines every man, upon all occasions, to exhibit himself to the best advantage. To say the truth, however, when I write, as I do to you, not about business, nor on any subject that approaches to that description, I mean much less my correspondent's amusement, which my modesty will not always permit me to hope for, than my own. There is a pleasure annexed to the communication of one's ideas, whether by word of mouth or by letter, which nothing earthly can supply the place of; and it is the delight that we find in this mutual intercourse, that not only proves us to be creatures intended for social life, but more than anything else perhaps fits us for it. I have no patience with philosophers; they, one and all, suppose (at least I understand it to be a prevailing opinion among them) that man's weakness, his necessities, his inability to stand alone, have furnished the prevailing motive, under the influence of which he renounced a life of solitude, and became a gregarious creature. It seems to me more reasonable, as well as more honourable to my species, to suppose, that generosity of soul, and a brotherly attachment to our own kind, drew us, as it were, to one common centre; taught us to build cities and inhabit them, and welcome every stranger that would cast in his lot amongst us, that we

might enjoy fellowship with each other, and the luxury of reciprocal endearments, without which a paradise could afford no comfort. — St. Alban's, March 13. — *Cowper*.

**474. NATURAL TALENTS.** — Cicero, in order to accomplish his son in that sort of learning which he designed him for, sent him to Athens, the most celebrated academy at that time in the world, and where a vast concourse, out of the most polite nations, could not but furnish the young gentleman with a multitude of great examples and accidents that might insensibly have instructed him in his designed studies. He placed him under the care of Cratippus, who was one of the greatest philosophers of the age; and, as if all the books which were at that time written had not been sufficient for his use, he composed others on purpose for him. Notwithstanding all this, history informs us that Marcus proved a mere blockhead, and that nature (who, it seems, was even with the son for her prodigality to the father) rendered him incapable of improving by all the rules of eloquence, the precepts of philosophy, his own endeavours, and the most refined conversation in Athens. This author therefore proposes that there should be certain triers, or examiners, appointed by the state to inspect the genius of every particular boy, and to allot him the part that is most suitable to his natural talents. — *Budgell*.

**475. PEIRESK'S DREAM.** — Peiresk happened to dream a dream, which, as often as he related to me, says Gassendus, which was divers times, he would always premise, that if another should have related it unto him, he would not have believed it. There was in his company Jacobus Ranierius, a citizen of Aix, who was wont to lodge in the same chamber with him; and their lodging was at the White Inn, between Montpellier and Nismes. Now Peiresk was in a dream, and talked to himself obscurely of I know not what strange business; whereupon Ranierius awakened him, asking him what was the matter. To whom he replied, Alas and we'away, what a sweet and pleasant dream have you

robbed me of! I dreamed I was at Nismes, and that the goldsmith offered to sell me a golden piece of Julius Cæsar's coin for four cardecues: and I was just ready to give him the money that I might have the piece; whereas, by your unseasonable waking of me, the goldsmith vanished out of my sight, and the piece of coin out of my hands. Soon after, not thinking of the dream, he went to Nismes, and, while dinner was making ready, he walked about the town. Now it happened wonderfully that he hit upon a goldsmith, and asking him if he had any varieties, he answered that he had a Julius Cæsar in gold. He asked him what he would take for it; he said, four cardecues: whereupon he presently gave him the money, took his Julius Cæsar, and so was his dream wonderfully and most happily fulfilled. Wonderfully I say, for he might easily think upon Nismes, whither he was to go the following day; he might well dream of that piece of coin of Julius Cæsar, which waking he had often desired, and that he might meet with it in that city, wherein there were so many reliques of Roman antiquity; and he might dream of a goldsmith, for to men of that trade such pieces are commonly brought by them who dig them up; he might dream of an indifferent price, such as goldsmiths rather than antiquaries are wont to set upon such commodities; he might have thought of four cardecues, with which, as a moderate price, a goldsmith might be content; finally, a goldsmith, and at Nismes, might have such a piece of such a price;—but that all these should concur, and that the event should answer to the dream, is altogether wonderful. Yet Peiresk was not the man that would conclude that this dream did therefore proceed from any supernatural cause. If such dreams had often happened, he might peradventure have thought so; but knowing the sport which fortune is wont to play, he reckoned this accident only among those rare cases which are wont to amaze the vulgar.

**476. EXHIBITION OF WILD BEASTS AT ROME.** — The hunting or exhibition of wild beasts was conducted with a magnificence suitable to a people who styled themselves the masters of the world; nor was the edifice appropriated to that entertainment less expressive of Roman greatness. Posterity admires, and will long admire, the awful remains of the amphitheatre of Titus, which so well deserved the epithet of colossal. It was a building of an elliptic form, 564 feet in length, 467 in breadth, founded on fourscore arches, and rising, with four successive orders of architecture, to the height of 140 feet. The outside of the edifice was encrusted with marble, and decorated with statues. The slopes of the vast concave which formed the inside were filled and surrounded with sixty or eighty rows of seats of marble, likewise covered with cushions, and capable of receiving with ease fourscore thousand spectators. Sixty-four vomitories (for by that name the doors were very aptly distinguished) poured forth the immense multitude; and the entrances, passages, and staircases were contrived with such exquisite skill, that each person, whether of the senatorial, the equestrian, or the plebeian order, arrived at his destined place without trouble or confusion. — *Gibbon*.

**477. NATIVES OF THE FIRST DISCOVERED ISLAND.** — The natives of the island, when, at the dawn of day, they had beheld the ships, with their sails set, hovering on their coast, had supposed them some monsters which had issued from the deep during the night. They had crowded to the beach, and watched their movements with awful anxiety. Their veering about, apparently without effort, the shifting and furling of their sails, resembling huge wings, filled them with astonishment. When they beheld their boats approach the shore, and a number of strange beings clad in glittering steel, or raiment of various colours, landing upon the beach, they fled in affright to their woods. Finding, however, that there was no attempt to pursue or molest them, they gradually recovered from their terror, and

approached the Spaniards with great awe, frequently prostrating themselves on the earth, and making signs of adoration. During the ceremonies of taking possession, they remained gazing in timid admiration at the complexion, the beards, the shining armour, and splendid dress of the Spaniards. The admiral particularly attracted their attention, from his commanding height, his air of authority, his dress of scarlet, and the deference which was paid him by his companions, all which pointed him out to be the commander. When they had still further recovered from their fears, they approached the Spaniards, touched their beards, and examined their hands and faces, admiring their whiteness. Columbus, pleased with their simplicity, their gentleness, and the confidence they reposed in beings who must have appeared to them so strange and formidable, suffered their scrutiny with perfect acquiescence. The wondering savages were won by this benignity. They now supposed that the ships had sailed out of the crystal firmament which bounded their horizon, or that they had descended from above on their ample wings, and that these marvellous beings were inhabitants of the skies. — *Washington Irving.*

**478. TIME.** — We all of us complain of the shortness of time, saith Seneca, and yet have much more than we know what to do with. Our lives, says he, are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be no end of them. That noble philosopher has described our inconsistency with ourselves in this particular, by all those various terms of expression and thought, which are peculiar to his writings. I often consider mankind as wholly inconsistent with itself in a point that bears some affinity to the former. Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to make up an estate, then to arrive



at honours, then to retire. Thus, although the whole life is allowed by every one to be short, the several divisions of it appear long and tedious. We are for lengthening our span in general, but would fain contract the parts of which it is composed. The usurer would be very well satisfied to have all the time annihilated that lies between the present moment and the next quarter day. The politician would be contented to lose three years of his life, could he place things in the posture which he fancies they will stand in after such a revolution of time. The lover would be glad to strike out of his existence all the moments that are to pass before the happy meeting. Thus, as fast as our time runs, we should be very glad, in most parts of our lives, that it ran much faster than it does. Several hours of the day hang upon our hands; nay, we wish away whole years, and travel through time as through a country filled with many wild and empty wastes, which we would fain hurry over, that we may arrive at those several little settlements or imaginary points of rest which are dispersed up and down in it. — *Addison*.

**479. IGNORANT STATESMEN.** — Aristotle held that there were three things especially necessary to the administration of a state—deliberation, care in the creation of magistrates, and courts of law. Take these singly, and what immense strength and vigour of wisdom does each require; what knowledge of public as well as of private rights; what a thorough understanding, in short, and amount of learning in politics and economy! Set now before your eyes one of these young noblemen, not acquainted with books so well as with the mode of hairdressing; not devoted to the study of literature, but to gaming and jesting; not a frequenter of the schools, but of nocturnal congregations of revellers from his earliest years; who, however, either because fortune rules everything, or from the error of men, as Aristotle says, has been foisted into magistracies and honours. What wise advice, I ask, or what prudence in matters of business can be expected from

a head so full of emptiness? Suppose, in the mean time, some dispute to arise, as must be the case, on a civil or political matter, is it likely to be settled by an ignorant man, entirely unfurnished with the slightest knowledge of history, of the state of nations, or of the best codes of laws? There he will remain with his head like a stone or block of wood; nor will he venture even a whisper, not knowing, according to the proverb, the difference between white and black. But, says Hesiod, there are always wise men enough to supply the king with their wisdom. In every state there are learned interpreters of the laws, men most thoroughly acquainted with the law in all its bearings, who are well qualified to preside in its courts, and who, also, are well adapted, from their experience, to pronounce a learned and grave opinion, if a matter comes to be controverted in council. I know well the value of the learning and virtue of the men of the bar, nor will I allow myself for a moment to suspect their probity and truth. This, however, I assert, that I think their condition wretched in the extreme who are dependent in their government on the minds of others. And, in truth, there is a great difference between a man's own judgment and opinion on public matters, and that which he borrows from abroad; it is one thing to be able to deliberate prudently with one's self, and to consult wisely one's own mind, when the subject is the common good, as we hear that Scipio Africanus Minor used to do, and another to stand in need of the counsels of private individuals, who are often biassed towards one side or the other by love or hatred. The mind that is strong in wisdom rules a state, says Euripides. We must conclude, then, that he who needs another's knowledge, another's judgment, and, in short, another's mind for the purposes of government, is not in truth the ruler of a state, but rather the ruled of others. Besides this, we must remember that ignorant men seldom use the counsel of others, since such consider themselves the only persons really wise.

**480. DOWNFALL OF ABSOLUTE MONARCHIES.**—The Macedonian monarchy fell into pieces immediately after the death of Alexander. It is thought he perished by poison. His wives, children, and mother were destroyed by his own captains: the best of those who had escaped his fury fell by the sword of each other. When the famous Argyraspides might have expected some reward of their labours, and a little rest in old age, they were maliciously sent into the east by Antigonius to perish by hunger and misery, after he had corrupted them to betray Eumenes. No better fate attended the rest: all was in confusion; every one followed whom he pleased, and all of them seemed to be filled with such rage that they never ceased from mutual slaughters till they were consumed; and their kingdoms continued in perpetual wars against each other, till they all fell under the Roman power. The fortune of Rome was the same, after it became a monarchy: treachery, murder, and fury reigned in every part: there was no law but force: he that could corrupt an army thought he had a sufficient title to the empire. By this means there were frequently three or four, and at one time thirty several pretenders, who called themselves emperors, of which number he only reigned that had the happiness to destroy all his competitors; and he himself continued no longer than till another durst attempt the destruction of him and his posterity. In this state they remained, till the wasted and bloodless provinces were possessed by a multitude of barbarous nations.—*Alg. Sidney.*

**481. HOPE.**—Our actual enjoyments are so few and transient, that man would be a very miserable being were he not endowed with this passion, which gives him a taste of those good things that may possibly come into his possession. We should hope for everything that is good, says the old poet Linus, because there is nothing but what the gods are able to give us. Hope quickens all the still part of life, and keeps the mind awake in her most remiss and

indolent hours. It gives habitual serenity and good humour. It is a kind of vital heat in the soul, that cheers and gladdens her when she does not attend to it. It makes pain easy and labour pleasant. Besides these several advantages which rise from hope, there is another, which is none of the least, and that is, its great efficacy in preserving us from setting too high a value on present enjoyments. The saying of Cæsar is very well known. When he had given away all his estate in gratuities amongst his friends, one of them asked what he had left for himself; to which that great man replied, Hope. His natural magnanimity hindered him from prizing what he was certainly possessed of, and turned all his thoughts upon something more valuable than he had in view. I question not but every reader will draw a moral from this story, and apply it to himself without my direction. The old story of Pandora's box (which many of the learned believe was formed among the heathens upon the tradition of the fall of man) shows us how deplorable a state they thought the present life without hope. To set forth the utmost condition of misery, they tell us that our forefather, according to the pagan theology, had a great vessel presented him by Pandora. Upon his lifting up the lid of it, says the fable, there flew out all the calamities and distempers incident to men, from which, till that time, they had been altogether exempt. Hope, who had been inclosed in the cup with so much bad company, instead of flying off with the rest, stuck so close to the lid of it, that it was shut down upon her. — *Addison*.

**482. GOOD EFFECTS OF WAR.** — Revenge and cruelty, it is true, are the fruits of war; but so are likewise firmness of mind and undaunted courage, which are exerted with better will in behalf of virtue than of revenge. The Crusades were what first gave a turn to the fierce manners of our ancestors, a religious enterprise, which united numbers formerly at variance, enlarged the sphere of social affection, and sweetened the manners of Christians one to another.

These Crusades filled Europe with heroes, who, at home, were ready for any new enterprise that promised laurels. Moved with the oppressive and miserable consequences of deadly feuds, they joined in bonds of chivalry for succouring the distressed, for redressing wrongs, and for protecting widows and orphans. Such heroism inflamed every one who was fond of glory and warlike achievements. Chivalry was relished by men of birth; and even kings were proud to be of the order. An institution, blending together valour, religion, and gallantry, was wonderfully agreeable to a martial people, and tended strongly to improve their manners: humanity and gentleness could not but prevail in a society whose profession it was to succour every person in distress. And as glory and honour were the only wished-for recompense, chivalry was esteemed the school of honour, of truth, of fidelity. Thus, truth without disguise, and a scrupulous adherence to promises, became the distinguishing virtues of a gentleman. It is true that the enthusiasm of protecting widows and orphans degenerated sometimes into extravagance; witness knights who wandered about in quest of adventures; but it would be unfair to condemn the whole order because a few of their number were foolish. The true spirit of chivalry produced undoubtedly a signal reformation in the manners of Europe. To what other cause can we so justly ascribe the point of honour, and that humanity in war which characterise modern manners? Are peace, luxury, and selfishness capable of producing such effects?—*Home.*

**483. DEFEAT OF THE SAMNITES.**—The Samnites, attacked at once by two consular armies, were compelled to divide their forces; and 8000 men were detached from the army before Aquilonia to relieve Cominium. A deserter acquainted Papirius with this movement; and he instantly sent off a messenger to warn his colleague, while he himself attacked the enemy at the moment when he knew their force to be thus untimely weakened. The auspices

had been reported to be most favourable ; the fowls ate so eagerly, so said their keeper to the consul, that some of the corn dropped from their mouths on the ground. This was the best possible omen. But just as the consul was on the point of giving the signal for action, his nephew, Sp. Papirius, came to tell him that the keeper had made a false report. Some of his comrades have declared the truth, said the young man ; and far from eagerly eating, the fowls would not touch their food at all. Thou hast done thy duty, nephew, in telling me this, replied his uncle ; but let the keeper see to it, if he has belied the gods. His report to me is that the omens are most favourable, and therefore I forthwith give the signal for battle. But do you see, he added to some centurions who stood by, that this keeper and his comrades be set in the front ranks of the legions. Ere the battle-cry was raised on either side, a chance javelin struck the guilty keeper, and he fell dead. His fate was instantly reported to the consul. The gods, he exclaimed, are amongst us ; their vengeance has fallen on the guilty ! While he spoke, a crow was heard just in front of him to utter a full and loud cry. Never did the gods more manifestly declare their presence and favour, exclaimed the consul, and forthwith the signal was given, and the Roman battle-cry arose loud and joyful.

**484.** The Samnites met their enemies bravely ; but the awful rites under which they had been pledged gave them a gloomy rather than a cheerful courage : they were more in the mood to die than to conquer. On the Roman side the consul's blunt humour, which he had inherited from his father, spread confidence all around him. In the heat of the battle, when other generals would have earnestly vowed to build a temple to the god whose aid they sought, if he would grant them victory, Papirius called aloud to Jupiter the Victorious, Ah, Jupiter, if the enemy are beaten, I vow to offer thee a cup of honied wine, before I taste myself a drop of wine plain. Such irreverent jests do not necessarily

imply a scoffing spirit; they mark superstition or fanaticism quite as much as unbelief. Nor would the consul's language shock those who heard it, but rather assure them that he spoke in the full confidence of being heard with favour by the gods, as a man in hours of festivity would smile at the familiarity of an indulged servant. Besides, Papirius performed well the part of a general. He is said to have practised the trick which was so successful at Bannockburn. The camp servants were mounted on the baggage-mules, and appeared in the midst of the action on the flank and rear of the Samnites. The news ran through both armies that Sp. Carvilius was come up to aid his colleague; and a general charge of the Roman cavalry and infantry at this moment broke the Samnite lines, and turned them to flight. The mass of the routed army fled either to their camp, or within the walls of Aquilonia; but the cavalry, containing all the chiefs and the nobility of the nation, got clear from the press of the fugitives, and escaped to Bovianum. The Romans followed up their victory, and stormed the Samnite camp, and scaled the walls of Aquilonia, which was abandoned by the enemy during the night.—*Arnold.*

**485. PLEASURES OF SCIENCE.** — But, waving all common utility, all vulgar applications, there is something in knowing and understanding the operation of nature, some pleasure in contemplating the order and harmony of the arrangements belonging to the terrestrial system of things. There is no absolute utility in poetry, but it gives pleasure, refines and exalts the mind. Philosophic pursuits have likewise a noble and independent use of this kind; and there is a double reason offered for pursuing them, for whilst, in their sublime speculations, they reach to the heavens, in their application they belong to the earth; whilst they exalt the intellect, they provide food for our common wants, and likewise minister to the noblest appetites and most exalted views belonging to our nature. The results of this

science are not like the temples of the ancients, in which statues of the gods were placed, where incense was offered, and sacrifices performed, and which were presented to the adoration of the multitude, founded upon superstitious feelings; but they are rather like the palaces of the moderns, to be admired and used, and where the statues, which in the ancients raised feelings of adoration and awe, now produce only feelings of pleasure, and gratify a refined taste. It is surely a pure delight to know how and by what process this earth is clothed with verdure and life; how the clouds, mists, and rain are formed; what causes all the changes of the terrestrial system of things; and by what divine laws order is preserved amidst apparent confusion. It is a sublime occupation to investigate the cause of the tempest and the volcano, and to point out their use in the economy of things; to bring the lightning from the clouds, and make it subservient to our experiments. — *Davy*.

**486. THE NORTH CAPE.**—The North Cape is an enormous rock, which, projecting far into the ocean, and being exposed to all the fury of the waves and the outrage of tempests, crumbles every year more and more into ruins. Here every thing is solitary, every thing is sterile, every thing sad and despondent. The shadowy forest no longer adorns the brow of the mountain; the singing of birds, which enlivens even the woods of Lapland, is no longer heard in this scene of desolation; the ruggedness of the dark grey rock is not covered by a single shrub; the only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them. The northern sun, creeping at midnight at the distance of five diameters along the horizon, and the immeasurable ocean, in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream, the various forms and energies of animated nature are forgotten; the earth is contemplated



only in its elements, and as constituting a part of the solar system. — *Basil Hall.*

**487. INCREASE OF THE MARITIME POWER OF ROME.** — After the reduction of Agrigentum, the Romans resolved upon conquering all Sicily. In two months after the first wood was cut in the forests, 120 galleys floated in their ports. Still, however, they wanted sailors, and men were drilled upon dry land to the manœuvres of the sea. If, in such expedients, barbarism is discovered, surely the alacrity and inventive spirit which distinguished Roman warfare must also be acknowledged. At length these rude vessels ventured to trust themselves to the *Mare Inferum*. The consul Cornelius advanced to Lipari, where he was treacherously captured, say the Roman historians, by the African commander Boodes. A large division of the Roman navy, however, was more successful, for having defeated the Carthaginians under Hannibal, it reached the coast of Sicily in triumph. Immediately after this the crow was invented, and gave the Romans such an advantage, by compelling the enemy to grapple hand to hand, and making a sea-fight partake, in some measure, of the nature of an engagement upon land, that, in two battles which ensued, the enemy lost nearly 15,000 men, and 100 ships.

**488.** The dismay of the Carthaginians at the rapid advance of their enemies upon an untried element was extreme, and subsequent events did not diminish it. Defeat was succeeded by defeat, and in every encounter the courage and skill of the Romans increased. Not even in the beginning of their national career had they shown greater intrepidity, more inflexible valour, than in the first Punic war, and at a period of greatness which placed them beyond the reach of any existing nation. Four times was their fleet destroyed by tempests, and four times were new ships fitted out. When the public treasury was drained, private fortunes came to the assistance of the state, and 200 galleys with five tiers of oars were the result of one single patriotis

act. Eight signal victories attended the Roman arms by sea, and from this moment their maritime power was as great as their long established ascendancy by land. — *Chenevix.*

**489. DESIRE OF GLORY.** — One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion which the mind of man has for glory; which, though it may be faulty in the excess of it, ought by no means to be discouraged. Perhaps some moralists are too severe in beating down this principle, which seems to be a spring implanted by nature to give motion to all the latent powers of the soul, and is always observed to exert itself with the greatest force in the most generous dispositions. The men whose characters have shone the brightest among the ancient Romans, appear to have been strongly animated by this passion. Cicero, whose learning and services to his country are so well known, was inflamed by it to an extravagant degree, and warmly presses Luceius, who was composing a history of those times, to be very particular and zealous in relating the story of his consulship; and to execute it speedily, that he might have the pleasure of enjoying in his lifetime some part of the honour which he foresaw would be paid to his memory. This was the ambition of a great mind; but he is faulty in the degree of it, and cannot refrain from soliciting the historian, upon this occasion, to neglect the strict laws of history, and, in praising him, even to exceed the bounds of truth. The younger Pliny appears to have had the same passion for fame, but accompanied with greater chasteness and modesty. His ingenuous manner of owning it to a friend, who had prompted him to undertake some great work, is exquisitely beautiful, and raises him to a certain grandeur above the imputation of vanity. I must confess, says he, that nothing employs my thoughts more than the desire I have of perpetuating my name; which, in my opinion, is a design worthy of a man,

albeit of such an one, who, being conscious of no guilt, is not afraid to be remembered by posterity. — *Hughes.*

**490. ALEXANDER AT ISSUS.** — Darius, having already passed by the mountain which is near the straits of Amanus, directed his march towards Issus, not knowing that Alexander was now behind him. Issus being taken, as many Macedonians as had been left there by Alexander for the recovery of their health, were first cruelly handled, and afterwards slain. The day after, he proceeded to the river Pinarus. So soon as Alexander heard that Darius was left behind him, because he could not believe the news, he dispatched some of his friends, in a ship with thirty oars, towards Issus, to inquire into the truth of the story; who going accordingly on board, as the sea on that coast terminates in a large bay, soon perceived where the Persians had pitched their tents, and accordingly acquainted Alexander that Darius was now in his hands. He, calling a council of all his captains of cohorts and troops, and the prefects of his auxiliaries, advised them to be of good courage, to remember what great and glorious actions they had already performed, and to consider that this battle would be no more than for them, who were ever conquerors, to fight against those who were always beaten; that the gods must certainly declare for them against Darius, who had been so far infatuated as to move his army from that spacious plain into these straits, where the Macedonians had room enough commodiously to form their phalanx, but where the vast multitude of their enemies would be altogether unserviceable.

**491.** He added, that those with whom they were now to fight were neither equal to them in strength nor valour; that the Macedonians were to encounter with the Medes and Persians, nations which had been enervated by long ease and effeminacy; whereas they had been inured to warlike toils, and well exercised to undergo all difficulties with becoming bravery. Besides, they, being a free people, were to attack a nation of slaves. And even the Greeks, who were

in the two armies, were to fight on terms vastly different; those of Darius's party for hire, and that small and inconsiderable; but those of his freely and voluntarily engaged for the sake of glory and their country; that the Thracians, Pæonians, Illyrians, and Agrians, the stoutest and most warlike nations in Europe, were about to meet the wanton, the luxurious, and effeminate Asiatics; and lastly, that Alexander was to lead an army against Darius. Thus far he proceeded, that the Macedonians, and other nations which composed his host, might know how much they surpassed their enemies in heroic exploits. He then began to expatiate upon the greatness of the rewards: they were not only to overcome the nobles of Darius in that conflict, nor the party of horse which stood posted on the banks of the river Granicus, nor 20,000 mercenary soldiers, but the whole body of the Persian and Median empires, and what other nations soever have bowed to their power throughout all Asia; and when they had subdued so great a king in one battle, nothing would hinder them from taking possession of all Asia, and putting at once a happy end to all their labours.

492. He then recited the glorious acts which they had already done in a confederate body; and withal assured them, that if any single person among them performed a gallant action, he would call him out by name, and make a suitable mention thereof; and at the same time declared his own contempt of danger in war, to stir up others by his example. He forgot not, on this occasion, to mention the story of Xenophon and the 10,000 soldiers, his followers, who were, as he said, neither equal to his troops in number, nor on any other account to be compared to them, there being neither Thessalians, nor Bæotians, nor Peloponnesians, nor Macedonians, nor Thracians, nor any other body of horse in their whole army; neither had they any archers or slingers, except a few Cretans and Rhodians, whom Xenophon had hastily levied in the very face of danger: and yet even those chased a mighty monarch, with his whole army, from before

the walls of Babylon, and subdued all the nations which lay in their way from thence to the Euxine Sea. He also added several other arguments, such as were fit for a great commander to inspire a stout and gallant army with courage immediately before a battle. When he had made an end, they gave their hands to each other, and extolling their king's words, such a heat inflamed their minds that they instantly required to be led forth against the enemy.

**493. DEATH.**—Death is the sade estranger of acquaintance, the eternal divorcer of marriage, the ravisher of the children from their parentes, the stealer of parentes from the children, the interrer of fame, the sole cause of forgetfulness, by which the living talk of those gone away as so manie shadows, or fabulous paladines. All strength by it is enfeebled, beautie turned into deformitie and rottennesse, honour into contempt, glorie into baseness. It is the unseasonable breaker off of all actions of virtue, by which we enjoy no more the sweete pleasures upon earth, neither contemplate the statelie revolutions of the heavens: sunne perpetually setteth, stars never rise unto us. It in one moment depriveth of what with so great toyle and care in manie yeeres we have heaped together: by this are successions of lineages cut short, kingdomes left heirlesse, and greatest states orphaned. It is not overcome by pride, smoothed by gaudie flatterie, tamed by intreaties, bribed by benefits, softened by lamentations, diverted by time. Wisedome, save this, can alter and helpe anie thing. By death we are exiled from this faire citie of the world; it is no more a world unto us, nor wee anie more people into it. The ruines of fanes, palaces, and other magnificent frames yeeld a sade prospect to the soule; and how should it consider the wracke of such a wonderful maisterpiece as is the bodie without horroure?—*Drummond.*

**494. ANCIENT GERMANY.**—Germany formed a part of the country of the Celts, which originally comprised the whole west of Europe, as far as the Straits of Gibraltar;

but by degrees, as nations were more discriminated, came to comprehend only Gaul, and at length only that part of Gaul which is included between the Garonne and the Marne. The limits of Germany extended from the sources of the Danube to the utmost north, embracing the isles of Scandinavia, and from the Rhine to the forests and plains of Sarmatia, and the Carpathian mountains. According to some geographers it comprised the whole country westward of the Don. The nature of the country gave rise to great diversity in the character of particular tribes. The districts on the Rhine were the best cultivated. Traces of growing refinement here displayed themselves; Strasburg, Speier, Worms, but particularly Mentz and Cologne (for the left bank of the Rhine formed a part of Germany before the time of Cæsar), were already flourishing in commerce and manufactures. Farther in the interior, the Hercynian forest, which was estimated at the extent of a sixty days' journey, of which the forest of the Rhine, and the Black Forest, the Odenwald, Westerwald, Spessart, the forests of Bohemia, Thuringia, the Hartz, and many others, are the remains, took its rise from the glaciers of Adula, in whose bosom are the fountains of the Rhine, and terminated at Rugen, in order to reappear on the further shore of the Baltic, and occupy the whole of Finland. The northern coast consisted of marshes subject to frequent inundations, where the natives fixed their dwellings upon spots which afforded the appearance of security. The country in general, especially between the seacoast and the Hercynian forest, consisted of immense heaths, which were capable, here and there, of cultivation, but were for the most part only fit for pasturage and for the chase. Beyond the sea, Sweden and Norway were chiefly forests and morasses, from which we must only except the southern provinces of the former country. — *Müller.*

**495. ADVICE TO A STUDENT.**—Exert therefore for your own benefit the diligence which you exert in every thing else, and, as for the weight of the task which you say in

your letter that you have undertaken, if it appear too heavy for you to carry out, lay it aside before you are crushed by it. The matter in hand is great in itself, and requires not only great talent, in which you are not wanting, but also an amount of leisure, with which if you are not abundantly supplied, how can you expect, in the first place, to collect the matter scattered here and there over the whole range of the civil law, which you know to be anything but scanty; and then, after having collected it, to arrange it in such a form that under certain heads a knowledge of the whole civil law may be comprised? This, nevertheless, is my opinion; if you cannot perform this, no one else can. But since business and circumstances, as you declare, render it necessary for you to practise at the bar (an employment which, if you would satisfy yourself and the people, requires much time for its exercise), and again, since this Digest of the Civil Law, which you have commenced, is of such a nature that nothing is considered more laborious, I fear that, having your attention divided by the treatment of two most difficult subjects, you will succeed in neither, though you wish to succeed in both. As to your undertakings, therefore, you must use your own counsel. I am not assuming the office of adviser, which I leave to the wise, for I do not suppose that in any matter my view is wider than your own; but as your well-wisher I will go so far as to exhort you earnestly, nay more, to entreat you, not to allow yourself to consider your fame more than your health, which is to me, who love you well, an object of such anxiety, that I fancy the greater part of my own welfare to be wrapped up in yours. Bologna, December 5.

**496. POLITICAL INSTITUTIONS OF THE GERMANS.**—The political institutions of these nations were, for the most part, arranged on the following principles:—All authority originated in the assembly of all the free men, who elected to offices, and held all men under responsibility for their conduct. They were accustomed to meet at the new and

full moon, for this planet was the first calendar. They assembled in arms, for arms were the mark of freedom, and they preferred to incur the danger of abuse rather than that any man should appear without this honourable badge. The priests presided over the assembly, for God was the only sovereign whom they all revered in common. Silence was proclaimed, and the chief, or first man, declared on what account they were summoned. The elders, to whom many years had given experience, the nobles, or those who knew by inheritance from their forefathers how to manage the affairs of the district, and what rights to uphold, and how advantages were to be obtained over the neighbouring tribes, uttered a short, simple, and impressive speech, with real or assumed frankness of manner. The clashing of arms was the signal of applause, and hissing and murmuring declared the disapprobation of the assembly. The high crimes of treason, cowardice, and all other degrading misdemeanours here underwent judgment. It was for this reason that, in later times, when kings came to represent the sovereignty of the whole nation, and had armed themselves with full authority, capital punishments were exclusively referred to them. Bailiffs exercised this power as their deputies, but always in public, until, after the rise of cities, the councils, being intrusted with the same function, under various pretences rendered the exercise of it secret. The ancient Germans thought it right, by the spectacle of a public execution, to render great crimes the object of general horror, and to punish mean and depraved actions by drowning the delinquent in their marshes. In illustrating the penal regulations of antiquity, we must often have recourse to figurative allusions. Cowardice was punished with death, in order that the fugitive might be overtaken by that evil which he was most anxious to shun, and might find it more dreadful on account of the public ignominy conjoined with it than in the field of battle. The common assembly decided also concerning



complaints that were brought before them against the awards of the judicial courts.—*Müller*.

**497. A ROMAN BANQUET.**—This operation was scarcely finished, before a new repository was placed upon the table, containing the first course of the banquet, which, however, by no means answered the expectations of the guests. A circle of small dishes, covered with such meats as were to be met with only at the tables of plebeians, was ranged around a slip of natural turf, on which lay a honey-comb. A slave carried round the bread in a silver basket, and the guests were preparing, although with evident vexation, to help themselves to chick-peas and small fish, when, at a sign from Lentulus, two slaves hurried forward, and took off the upper part of the tray, under which a number of dishes, presenting a rich selection of dainties, were concealed. There were ringdoves and fieldfares, capons and ducks, mullets of three pounds' weight, and turbot, and in the centre a fattened hare, which, by means of artificial wings, the carver had ingeniously changed into a Pegasus. The company on the highest table was agreeably surprised, and applauded the host with clapping of hands; and the carver immediately approached, and with great solemnity, and almost in musical time, began to carve. Earinus, meanwhile, was diligently discharging his functions; and the guests, animated by the strength of the Falernian, already began to be more merry. On the disappearance of the first course, much conversation was kept up, Gallus alone taking less share in it than he was accustomed to do.

**498.** But no long interval was allowed for talking. Four slaves soon entered to the sound of horns, bearing the second course, which consisted of a huge boar, surrounded by eight sucking-pigs made of sweet paste by the experienced baker, and surprisingly like real ones. On the tusks of the boar hung baskets woven of palm-twigs, and containing Syrian and Theban dates. Another carver, in full costume, now approached the table, and with an immense knife commenced

cutting up the boar, pronounced by Lentulus to be a genuine Umbrian. In the meantime, the boys handed the dates, and gave to each guest one of the pigs as apophoreta. An Umbrian, said one of the guests of the highest table, turning to the strangers — a countryman, or, at all events, a near neighbour of yours, then. If I were in your place, I should hesitate before partaking of it; for who knows whether, by some metamorphosis, one of your dear friends may not have been changed into this animal. The days for metamorphoses are past, replied one of them. There are no more Circes, and the other gods do not trouble themselves much about mankind. I know only one who potently rules all the world, and can doubtless bring about many metamorphoses. Do not say so, Pomponius quickly added; our friend Bassus will teach you directly that many wonders happen even in the present times, and that we are by no means sure that we shall not see one amongst us suddenly assume the character of a beast.

499. The eyes of the guests were suddenly attracted by a noise overhead; the ceiling opened, and a large silver hoop, on which were ointment-bottles of silver and alabaster, silver garlands with beautifully chiselled leaves and circlets, and other trifles, to be shared among the guests as apophoreta, descended upon the tables. In the meantime the dessert had been served, wherein the new baker, whom Lentulus had purchased for 100,000 sesterces, gave a specimen of his skill. In addition to innumerable articles of pastry, there were artificial muscles, fieldfares filled with dried grapes and almonds, and many other things of the same kind. In the middle stood a well-modelled Vertumnus, who held in his apron a great variety of fruits. Around lay sweet quinces stuck full of almonds, and having the appearance of sea-urchins, with melons cut into various shapes. Whilst the party was praising the fancy of the baker, a slave handed round toothpicks made of the leaves of the mastich-pistachio; and Lentulus invited the guests to

assist themselves to the confectionary and fruits with which the god was loaded. The Perusians, who were particularly astonished by the gifts of Vertumnus at such a season, stretched across the table and seized the inviting apples and grapes, but drew back in affright when, as they touched them, a stream of saffron, discharged from the fruit, besprinkled them. The merriment became general, when several of the guests attempted cautiously to help themselves to the mysterious fruit, and each time a red stream shot forth. You seem determined, exclaimed Pomponius, to surprise us in every way; but yet I must say, Lentulus, that in this otherwise excellent entertainment, you have not sufficiently provided for our amusement. Here we are at our dessert, without having had a single spectacle to delight our eyes between the courses. It is not my fault, replied Lentulus; for our friend Gallus has deprecated all the feats of rope-dancing and pantomime that I intended for you; and you see how little he shares in the conversation. Besides, the sun is already nigh setting, and I have had another chamber lighted up for us. If no one will take any more of the dessert, we may as well, I think, repair thither at once. — *Becker.*

**500. WORLDLY GOODS.**—Wealth is nothing in itself. It is not useful; but when it departs from us, its value is found only in that which it can purchase, which, if we suppose it put to its best use by those that possess it, seems not much to deserve the desire or envy of a wise man. It is certain that, with regard to corporeal enjoyment, money can neither open new avenues to pleasure, nor block up the passages of anguish. Disease and infirmity still continue to torture and enfeeble, perhaps exasperated by luxury or promoted by softness. With respect to the mind, it has rarely been observed that wealth contributes much to quicken the discernment, enlarge the capacity, or elevate the imagination; but may, by hiring flattery, or laying diligence asleep, confirm error, and harden stupidity. Wealth

cannot confer greatness, for nothing can make that great which the decree of nature has ordained to be little. The bramble may be placed in a hot-bed, but can never become an oak. Even royalty itself is not able to give that dignity which it happens not to find, but oppresses feeble minds, though it may elevate the strong. The world has been governed in the name of kings, whose existence has scarcely been perceived by any real effects beyond their own palaces. When, therefore, the desire of wealth is taking hold of the heart, let us look round and see how it operates upon those whose industry or fortune has obtained it. When we find them oppressed with their own abundance, luxurious without pleasure, idle without ease, impatient and querulous in themselves, and despised or hated by the rest of mankind, we shall soon be convinced that, if the real wants of our condition are satisfied, there remains little to be sought with solicitude, or desired with eagerness.—*Johnson.*

**501. GERMAN CHIEFS.**—A single chief seldom presided over several tribes, and never over the whole nation. The chief with about a hundred companions or counts, or elders, presided over the maintenance of justice in each district. Each hamlet had its judicial court. A leader was selected in time of war, and was naturally entrusted with military power. It came to pass afterwards, that when the Germans entered upon their conquests, they were necessarily under the military command of their leader; and in order to preserve their acquisitions, they found themselves obliged to leave the authority in his hands; thus their ancient liberty, and the form of government, which regularly reverted with the return of peace, fell by degrees into oblivion. It was equally natural that, as conquests were achieved by several tribes in alliance, they should all acknowledge one supreme leader, and that the new constitution should no longer rest, as that which had prevailed in the hamlets of Germany, on the relations of families and neighbours, but should be founded on the exigencies of war,

which required a concentrated power, capable of decisive measures, and rapid and effective execution. It was thus that the democracies of the Teutonic people, handed down by their forefathers, underwent a gradual transition into the governments of modern Europe. As the chief, so the general, or duke, had the choice of his companions left to his discretion, but his success and reputation depended on the wisdom of his selection; for before the passions of men, inflamed by the riches and pleasures of the south, had rendered a multitude of laws necessary, and before the opposition of various parties had fixed accurate limits to the powers of each rank in the state, eminent wisdom and able counsellors gave greater authority to the leaders of the people than the kings are able to maintain in most monarchical governments. Such a leader was the soul of the nation. He became an arbiter between neighbouring tribes; his regulations were imitated, and his decisions became rules of action. That noble birth gave even then a considerable advantage towards the attainment of power, depended upon the circumstances, that before the art of writing was known, family sayings constituted the only species of learning; and that where property existed, the possession of land, which was the only kind of wealth, procured dependants and extensive influence.—*Müller.*

**502. PLANTING.**—Among these pleasures, I know none more delightful in itself, and beneficial to the public, than that of planting. I could mention a nobleman, whose fortune has placed him in several parts of England, and who has always left these visible marks behind him, which show he has been there: he never hired a house in his life, without leaving all about it the seeds of wealth, and bestowing legacies on the posterity of the owner. Had all the gentlemen of England made the same improvements on their estates, our whole country would have been at this time as one great garden. Nor ought such an employment to be looked upon as too inglorious for men of the

highest rank. There have been heroes in this art, as well as in others. We are told in particular of Cyrus the Great, that he planted all the Lesser Asia. There is, indeed, something truly magnificent in this kind of amusement; it gives a nobler air to several parts of nature; it fills the earth with a variety of beautiful scenes. It has something in it like creation. For this reason the pleasure of one who plants is something like that of a poet, who, as Aristotle observes, is more delighted with his productions than any other writer or artist whatsoever. Plantations have one advantage in them which is not to be found in most other works, as they give a pleasure of a more lasting date, and continually improve in the eye of the planter. When you have finished a building, or any other undertaking of the like nature, it immediately decays upon your hands; you see it brought to its utmost point of perfection, and from that time hastening to its ruin. On the contrary, when you have finished your plantations, they are still arriving at greater degrees of perfection as long as you live, and appear more delightful in every succeeding year than they did in the foregoing. — *Addison*.

**503. MILITARY SPIRIT OF THE GERMANS.** — Young men were presented with a sword by their kinsmen, or by the chief, in the midst of the popular assembly. As soon as the young German was armed, he passed from under the paternal authority into the national jurisdiction; his person, his honour, and his property belonged henceforth to his country. Frequent feuds exercised their vigilance and courage. These were determined in the assembly of the people, in which the youth who associated himself in the enterprise was praised as a lover of arms and of renown: from such an undertaking it was impossible to retract without incurring the utmost infamy. When no occasion was found at home for such contests, men sought them in other tribes, in order that they might return covered with *glory*, and bearing the skull of some fallen warrior, which

was afterwards ornamented, and used for drinking beer, or must, on days of merry carousal. A seat at the festive board, or a gift of arms, were the only pay which a German received for his merits ; but the strongest incentive was the anxiety to be always in action, and never to become enervated by repose. This misfortune befell the Cherusci, the nation of Arminius. And it was dreaded with good reason ; for a delusive peace, as Tacitus has well said, is to be deprecated by those who dwell in the midst of nations incapable of restraining their desires, and possessed of the means of obtaining their gratification ; with them justice and moderation are mere words which belong to the most powerful. By these customs the Germans were formed for conquest. The warriors flocked after the banners of the enterprising youths who had acquired distinction. Clovis, when he founded the kingdom of France, had scarcely attained his twentieth year. Instead of rewarding his comrades with feasts and arms, he distributed estates among them. Every man secured to his fellows the perpetual enjoyment of their lots, or allodial shares, and the whole number collectively guaranteed the permanence of the commonwealth which was thus constituted.

**504.** With what animation must those troops have been inspired, whose leader was obliged to distinguish himself as the bravest among them, while his comrades exerted their utmost power to obtain the highest name, and while each clan fought, not only for the victory of the day, but for the only valuable reward before the introduction of wealth, for the preeminence in military fame above the other tribes ; when, in addition to these motives, it was disgraceful to leave the chieftain unrevenged, and when prodigies of valour were excited by the feelings of friendship, which are so lively and powerful where the affections of the heart have not been dissipated by the causes which operate in civilised society ! These northern people were distinguished by tall statures, blue eyes, red hair and beards. They were indefatigable in

war, but indolent in sedentary labours. They endured hunger more patiently than thirst, and cold than the heat of the meridian sun. They disdained towns, as the refuge of a timorous and the hiding-places of a thievish populace. They burnt them in the countries which they conquered, or suffered them to fall into decay; and centuries elapsed before they surrounded their villages with walls. Their huts, dispersed like those of the Alpine people, were placed on the banks of rivulets, or near fountains, or in woods, or in the midst of fields. Every farm constituted a distinct centre, round which the herds of the owner wandered, or where, among agricultural tribes, the women and slaves tilled the land. The Germans used very little clothing, for the habit of enduring cold served them in its stead. The hides of beasts, the spoils of the chase, hung from the shoulders of the warriors; and the women wore woollen coats ornamented with feathers, or with patches of skins, which they selected for their splendid and various tints. The use of clothes, which, fitting accurately the different parts of the body, covered the whole of it, was introduced many ages after the times we are treating of, and was looked upon even then as a signal corruption of manners. The arms even of the women were generally naked; and it was long before the coquette learnt to conceal her sidelong looks under the shelter of a bonnet. Both sexes went with their breasts exposed, and many walked barefoot. — *Müller*.

**505. CHARMS OF LITERATURE.**—This is the peculiar power of literature, this the singular sweetness of learning, which, in the opinion of one of the wisest of men, is far preferable to immense wealth, and to every victory or triumph ever gained. Perchance it may be thought that Augustus spoke thus for effect. It was not so indeed; for every pleasure, whether of mind or body, has its period and limits, beyond which it cannot advance. Hunting, wrestling, and many other amusements, highly pleasing to those of more youthful age, become painful to those ad-



vanced in years ; while, on the other hand, the great pleasure derived from the pursuit of learning is firm, and lasts for ever. So far, indeed, is the delight derived from the acquirement of knowledge from being lessened as age increaseth, or from bringing with it satiety and irksomeness, that we find rather that it increases daily, and incites in the mind a greater desire for its own possession. We read that Gorgias of Leontini, the tutor of Isocrates, never refrained from the pursuit of knowledge till his 107th year. Isocrates, the father of eloquence, as Cicero styles him, wrote his Panegyric at the age of ninety-six, and taught rhetoric till the ninety-ninth and last year of his life. Carneades, at the age of ninety, ended his investigations and life together. Remember, too, the divine Plato, who died while busy at his writings in his eightieth year, of whom we can say justly, as Valerius Maximus did of M. Varro, that his breath and the course of his illustrious works were stayed on the same pallet. Nor was the pleasure less that was derived from learning by St. Gregory Nazianzen, St. Basil, St. Jerome, St. Ambrose, St. Augustine, and others, both Greeks and Latins, who preferred to grow old in literature, and to arrive at the same end of life and knowledge. I shall pass over, to avoid prolixity, many men of more recent date, of the greatest renown for wisdom and erudition, who have of late flourished in Italy, Germany, France, and other kingdoms of Europe, whose numerous and immortal productions left to us, give ample testimony to the devotion of their entire, and in some cases long, lives to the noblest of pursuits.

**506. TROPICAL SQUALL.** — Sunset this evening was truly a splendid sight. The colours of the sky were more various than any I had ever before observed ; the clouds too assumed a form, a tinge, and a magnitude in their masses that excited the admiration of all on board. No sooner had the sun in a dazzling blaze sunk beneath the sea, than the moon shone forth with a brilliancy quite unusual to us of northern climes. Our ship, with all sail set, was gliding

silently over the rippled surface of the ocean. In a few minutes all was changed ; the wide expanse of burnished gold which replaced the setting sun faded suddenly away ; the moon withdrew her trembling beams ; and the clouds, forming into one dense black mantle, overspread the firmament, and enveloped the whole horizon in darkness. A flash of lightning in an instant attracted all eyes towards the east, just over the barren coast of Africa. The breeze died away to a perfect calm, and the sails hung loosely against the mast. Thunder followed at a distance ; scarcely had its awful hollow murmurings ceased, when the winds came sweeping along the deep, sudden as the lightning which accompanied it. Our ship, not unlike a sea-bird frightened from repose, rushed through the foaming waves with an unusually tremulous rapidity, at once astonishing and alarming. The seaman's skill was instantly requisite for the prevention of threatened danger. The orders to furl the sails were given and accomplished within a few minutes ; and, in a short time, the squall, accompanied with heavy rain, had passed beyond us. A light breeze succeeded, scarcely sufficient to raise a gentle curl upon the waves. All sail was again set. The moon, surrounded by the resplendent hosts of heaven, burst with augmented lustre from her concealment, and the overcharged clouds dispersed into various forms, of different shades and hues, leaving the atmosphere around so serene and beautiful as to excite our greater astonishment at the extraordinary suddenness of the change ; a circumstance by no means unfrequent between the tropics, sometimes occurring several times in the course of one night. — *Basil Hall.*

**507. DEGENERACY OF ROME.** — At the Roman tables, the birds, the squirrels, or the fish, which appear of an uncommon size, are contemplated with curious attention. A pair of scales is accurately applied to ascertain their real weight ; and, while the more rational guests are disgusted by the vain and tedious repetition, notaries are summoned

to attest, by an authentic record, the truth of such a marvellous event. Another method of introduction into the houses and society of the great is derived from the profession of gaming, or, as it is more politely styled, of play. The confederates are united by a strict and indissoluble bond of friendship, or rather of conspiracy : a superior degree of skill in the tesserarian art (which may be interpreted the game of dice and tables) is a sure road to wealth and reputation. A master of that sublime science who in a supper, or assembly, is placed below a magistrate, displays in his countenance the surprise and indignation which Cato might be supposed to feel, when he was refused the prætorship by the votes of a capricious people. The acquisition of knowledge seldom engages the curiosity of the nobles, who abhor the fatigue and disdain the advantages of study; and the only books which they peruse are the Satires of Juvenal, and the verbose and fabulous histories of Marius Maximus. The libraries which they have inherited from their fathers are secluded, like dreary sepulchres, from the light of day; but the costly instruments of the theatre, flutes and enormous lyres, and hydraulic organs, are constructed for their use; and the harmony of vocal and instrumental music is incessantly repeated in the palaces of Rome.

**508. MODERN LEGISLATORS.** — Ancient lawgivers studied the nature of man, and formed his mind to virtue and glory; but the founders of modern republics think mind altogether unworthy of their attention. They take no measures to prevent the existence of vice, but suppose they have fulfilled their duty when they inflict punishment on the vicious. What should we think of a physician to whom some prince had committed the health of his subjects, who, instead of recommending temperance and exercise, and using every means in his power to prevent the existence of disease, instead of watching the approaches of distemper, and administering in good time the necessary remedy, should encourage the objects of his care in every species of excess,

and pay no attention whatever to the causes or progress of indisposition; but when the patient should become absolutely incurable, would order his head to be taken off by an attendant? Such is the conduct of modern legislators. They never attempt to form the mind, to implant the seeds of honour, patriotism, friendship, heroism, to awaken in the breast a love of glory, and stir up the sparks of noble ambition. No; they permit every species of vice to flourish until it has taken such deep root in society that it cannot be extirpated. What then? The sapient legislators assemble, and make a law against this productive vice; and, in obedience to this law, the sword of justice is sent forth to destroy those members of the community who are most deeply infected with the prevailing distemper — a distemper which, if the government had done its duty, would never have existed. Another vice becomes universal, and another law is made against the vicious. Crimes are multiplied, the laws are multiplied also, until men lose the idea of right and wrong in that of lawful and unlawful; and however base, perfidious, and unjust their conduct may be, they account themselves good men and true if they do not incur the penalty of the law. It is amusing to hear those who thrive by the vices and follies of others, and fatten on the corruption of society, boast of their civilisation, and adduce the multiplicity of their laws as a proof of their refinement; whereas, in truth, the multiplicity of their laws proves nothing but the multiplicity of their crimes. — *De Burgh*.

**509. THE SAXON NAVIES.** — The Saxons, at first the allies, and soon the conquerors of Britain, visited her with better ships than any which had yet appeared upon her coasts; and four centuries afterwards, within a year or two of the time when a signal victory was won by the Saracens over the Venetians in the Bay of Crotona, the only defence which the Britons knew against the invading fleets of the Danes, was to assemble the inhabitants on the shores to oppose a landing, and often in vain. The merciless depreda-

tions of the sons of Regnor Lodbrog awakened the nation to a proper feeling, and the presence of a great prince directed and combined the efforts of his subjects. Scarcely ten years had elapsed since the invaders had overrun Northumbria, Mercia, East Anglia, and Wessex, carrying destruction wherever they appeared, when Alfred created a navy, whose first exploit was the defeat of a Danish squadron. On another occasion he captured his enemy, as the Romans had done, by boarding. But the improvements which suggested themselves to his sagacious mind gave him infinite advantage over the Danes. He constructed vessels of larger dimensions, with higher decks; and this gave a more commanding station and a steadier footing to his sailors. — *Chenevix*.

**510. A FRIEND'S LETTERS.** — You were often wont to complain to me that you had nothing to write about. This is now my case; but still I will not, as your custom is, allow the want of a subject to deter me from writing. But see how our feelings differ: you say, when you cannot think of anything, that it is a great toil to you to concoct a letter; I am never so well able to write as when I have nothing to write. Still letters, you will say, of this kind must necessarily be nonsense. First, I answer, this is not generally so, for sometimes it so happens, that when we say nothing, we say something, and as in music there may be an artless wandering of the hands over the strings, which still is in itself art, so in letters there may be a subject where there is none. Therefore, letters of this kind are not always nonsense, since sometimes there may be in them matter of importance. Again, suppose them to be nonsense. What then? We do not look to this only: our object is, that by the aid of practice, we may some time arrive at the point where we think eloquence in its most praiseworthy form to lie. But if we cannot make so great an advance in this as to become like those models of pure style, the ancients, let us try at any rate to be unlike our own orators, and their

impurity ; an end which I am inclined to think we shall attain by writing much and often. Beware too of supposing that we should laboriously affect the philosophical style in our letters: sentiments of importance are to be approved, it is true, but in the Latin tongue, and expressed in the best style alone. For my own part, Cicero at times, when he is in the jocular strain, is little less entertaining to me than when he is discussing the base and the honourable; for there are attractions in each style, and one is often as necessary as the other, so that I pay attention to both, and strongly recommend you to do the same. And supposing you have nothing to write about, if you take my advice, you will eagerly avail yourself of the veriest trifles of any kind, and employ them as your subject. But how far or with whom you should do this, I do not take on myself to prescribe; for in this matter an amount of discretion is required, which at your present age you can hardly understand. To conclude, write to me as often as possible, either with or without a subject. Farewell. —Turin, November 21.

**511. THE LAWS OF OUR COUNTRY.** — A knowledge of the laws of our country is a highly useful, and I had almost said essential, part of liberal and polite education. All gentlemen of fortune are, in consequence of their property, liable to be called upon to establish the rights, to estimate the injuries, to weigh the accusations, and sometimes to dispose of the lives of their fellow-subjects, by serving upon juries. In this situation, they have frequently a right to decide, and that upon their oaths, questions of nice importance, in the solution of which some legal skill is requisite, especially where the law and the fact (as it often happens) are intimately blended together. And the general incapacity even of our best juries to do this with any tolerable propriety has greatly debased their authority, and has unavoidably thrown more power into the hands of the judges, to direct, control, and even reverse their verdicts, than perhaps the constitution intended. But it is not as a juror

only that the English gentleman is called upon to determine questions of right, and distribute justice to his fellow-subjects; it is principally with this order of men that the commission of the peace is filled. And here a very ample field is opened for a gentleman to exert his talents, by maintaining good order in his neighbourhood, by punishing the dissolute and idle, by protecting the peaceable and industrious, and, above all, by healing petty disputes, and preventing vexatious prosecutions.—*Blackstone*.

**512. EXTENT OF THE RUSSIAN EMPIRE.** — The Russian Empire is a state of such vast strength and boundless resources, that it is obviously destined to make a great and lasting impression on human affairs. Its progress has been slow, but it is only on that account the more likely to be durable. It has not suddenly risen to greatness, like the empire of Alexander in ancient, or that of Napoleon in modern times, from the force of individual genius, or the accidents of casual fortune, but has slowly advanced, and been firmly consolidated during a succession of ages, from the combined influence of ambition skilfully directed, and energy perseveringly applied. It received its greatest development from the French Revolution. The experience acquired and the spirit called forth during the contest for existence then doubled its power, and the cloud which had hitherto overshadowed in obscure and gloomy grandeur the north of Europe, now emerged, like the genie in the Eastern fable, an armed giant from the stroke of Napoleon.

**513.** The extent and fertility of the Russian territory are such as to furnish facilities of increase and elements of strength which no other nation in the world enjoys. European Russia,—that is, Russia to the westward of the Ural Mountains — contains a hundred and fifty thousand four hundred square marine leagues, or about one million two hundred thousand square geographical miles, being ten times the surface of the British Islands, which contain, including Ireland, one hundred and twenty-two thousand.

Great part, no doubt, of this immense territory is covered with forests, or lies so far to the north as to be almost unproductive of food ; but no ranges of mountains or arid deserts intersect the vast extent, and almost the whole, excepting that which touches the Arctic snows, is capable of yielding something for the use of man. The boundless steppes of the south present inexhaustible fields of pasturage, and give birth to those nomad tribes, in whose numerous and incomparable horsemen the chief defence of the empire, as of all Oriental states, is to be found. The rich arable plains in the heart of the empire produce an incalculable quantity of grain, capable not only of maintaining four times its present inhabitants, but affording a vast surplus for exportation by the Dnieper, the Volga, and their tributary streams, which form so many natural outlets into the Euxine or other seas ; while the cold and shivering plains which stretch towards Archangel and the shores of the White Sea, are covered with immense forests of oak and fir, furnishing at once inexhaustible materials for ship-building and supplies of fuel. These ample stores for many generations will supersede the necessity of searching in the bowels of the earth for the purposes of warmth or manufacture. — *Sir A. Alison.*

**514. VIRTUE.**—And with respect to restraint and confinement, whoever will consider the restraints from fear and shame, the dissimulation, mean arts of concealment, servile compliances, one or other of which belong to almost every course of vice, will soon be convinced that the man of virtue is by no means upon a disadvantage in this respect. How many instances are there in which men feel, and own, and cry aloud under the chains of vice with which they are enthralled, and which yet they will not shake off ! How many instances in which persons manifestly go through more pains and self-denial to gratify a vicious passion, than would have been necessary to the conquest of it ! To this is to be added, that when virtue is become habitual, when the



temper of it is acquired, what was before confinement ceases to be so, by becoming choice and delight. Whatever restraint and guard upon ourselves may be needful to unlearn any unnatural distortion or odd gesture, yet in all propriety of speech, natural behaviour must be the most easy and unrestrained. It is manifest that, in the common course of life, there is seldom any inconsistency between our duty and what is called interest; it is much seldomer that there is an inconsistency between duty and what is really our present interest — meaning by interest happiness and satisfaction. Self-love, then, though confined to the interest of the present world, does in general perfectly coincide with virtue, and leads us to one and the same course of life. But whatever exceptions there are to this, which are much fewer than they are commonly thought, all shall be set right at the final distribution of things. It is a manifest absurdity to suppose evil prevailing finally over good, under the conduct and administration of a perfect mind.— *J. Butler.*

**515. FIRE OF LONDON.**—The conflagration was so universal, and the people so astonished, that from the beginning, I know not by what despondency or fate, they hardly stirred to quench it; so that there was nothing heard or seen but crying out and lamentation, running about like distracted creatures, without at all attempting to save even their goods. Such a strange consternation there was upon them, so as it burned, both in breadth and length, the churches, public halls, exchange, hospitals, monuments, and ornaments, leaping after a prodigious manner from house to house, and street to street, at great distances one from the other; for the heat, with a long set of fair and warm weather, had even ignited the air, and prepared the materials to conceive the fire, which devoured, after an incredible manner, houses, furniture, and every thing. Here we saw the Thames covered with goods floating, all the barges and boats laden with what some had time and courage to save; as, on the other hand, the carts carrying out to the fields, which for many miles were strewed

with moveables of all sorts, and tents erecting to shelter both people and what goods they could get away. Oh the miserable and calamitous spectacle! such as haply the world had not seen the like since the foundation of it, nor will be outdone till the universal conflagration. All the sky was of a fiery aspect, like the top of a burning oven, the light seen above forty miles round about for many nights. God grant my eyes may never behold the like, now seeing above 10,000 houses all in one flame! The noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses, and churches, was like a hideous storm, and the air all about so hot and inflamed, that at last one was not able to approach it; so that they were forced to stand still and let the flames burn on, which they did for near two miles in length and one in breadth. The clouds of smoke were dismal, and reached, upon computation, near fifty miles in length. Thus I left it this afternoon burning, a resemblance of Sodom, or the last day. London was, but is no more.—*Evelyn*.

**516. AFTER THE FIRE.**—When the night, though far from being a quiet one, had somewhat lessened the consternation, the first care the king took was, that the country might speedily supply markets in all places, that they who had saved themselves from burning might not be in danger of starving; and if there had not been extraordinary care and diligence used, many would have perished that way. The vast destruction of corn, and all other sorts of provisions, in those parts where the fire had prevailed, had not only left all that people destitute of all that was to be eat or drunk, but the bakers and brewers, which inhabited the other parts which were unhurt, had forsaken their houses, and carried away all that was portable; insomuch as many days passed before they were enough in their wits, and in their houses, to fall to their occupations. And those parts of the town which God had spared and preserved were many hours without anything to eat, as well as they who were in

the fields; and yet it can hardly be conceived how great supplies of all kinds were brought from all places within four-and-twenty hours. And which was more miraculous, in four days, in all the fields about the town, which had seemed covered with those whose habitations were burned, and with the goods which they had saved, there was scarce a man to be seen: all found shelter in so short a time either in those parts which remained of the city and in the suburbs, or in the neighbour villages; all kinds of people expressing a marvellous charity towards those who appeared to be undone. And very many, with more expedition than can be conceived, set up little sheds of brick and timber upon the ruins of their own houses, where they chose rather to inhabit than in more convenient places, though they knew they could not long reside in these new dwellings.—*Clarendon*.

**517. MYCENÆ.**—Hurrying through the village, a group of boys ran before me, crying out, Agamemnon! Agamemnon! I followed, and they conducted me to the tomb of the king of kings, a gigantic structure, still in good preservation, of a conical form, covered with turf. The stone over the door is twenty-seven feet long, and seventeen wide, larger than any hewn stone in the world, except Pompey's pillar. The royal sepulchre was forsaken and empty: the shepherd drives within it his flock for shelter; the traveller sits under its shade to his noonday meal; and, at the moment, a goat was dozing quietly in one corner. He started as I entered, and seemed to regard me as an intruder; and when I flared before him the light of my torch, he rose up to butt me: I turned away, and left him in quiet possession. The boys were waiting outside, and crying, Mycenæ! Mycenæ! led me away. All was solitude, and I saw no marks of a city until I reached the relics of her Cyclopean walls. I never felt a greater degree of reverence than when I approached the lonely ruins of Mycenæ. At Argos I spent most of my

time in the horse market; and I had galloped as carelessly over the great plain as if it had been the road to Harlem. But all the associations connected with this most interesting ground here pressed upon me at once; its extraordinary antiquity, its gigantic remains, and its utter and long-continued desolation, came home to my heart. — *Stephens.*

**518. FABRIC OF THE WORLD.**—In order to prove to any one the grandness of this fabric of the world, one needs only to bid him consider the sun, with that insupportable glory and lustre that surrounds it; to demonstrate the vast distance, magnitude, and heat of it; to represent to him the courses of planets, moving periodically by uniform laws in their several orbits around it, affording a regular variety of aspect, guarded some of them by secondary planets, and as it were emulating the state of the sun, and probably all possessed by proper inhabitants; to remind him of those surprising visits the comets make us, the large train, or uncommon splendour, which attends them, the far country they come from, and the curiosity and horror they excite, not only among us, but in the inhabitants of other planets, who also may be up to see the entry and progress of these ministers of state; to direct his eye and contemplation through those azure fields, and vast regions above him, up to the fixed stars, that radiant, numberless host of heaven, and to make him understand how unlikely a thing it is that they should be placed there only to adorn and bespangle a canopy over our heads (though that would be a great piece of magnificence too), and much less to supply the places of so many glow-worms, by affording a feeble light to our earth or even to all our fellow planets; to convince him that they are rather so many other suns, with their several regions and sets of planets about them; to show him by the help of glasses still more and more of these fixed lights; to beget in him an apprehension of their unaccountable numbers, and of those immense spaces that lie retired beyond our utmost reach, and even imagination; — I say one needs but to do this, and ex-

plain to him such things as are now known almost to every body, and by it to show that if the world be not infinite, it is *infinito similis*, and therefore sure a magnificent structure, and the work of an infinite architect. — *Wollaston*.

**519. LEO X.** — In stature he was much above the common standard. His person was well formed ; his habit rather full than corpulent ; but his limbs, although elegantly shaped, appeared somewhat too slender in proportion to his body. Although the size of his head, and the amplitude of his features, approached to an extreme, yet they exhibited a certain degree of dignity which commanded respect. His complexion was florid, his eyes were large, round, and prominent even to a defect, insomuch that he could not discern distant objects without the aid of a glass, with the assistance of which, it was observed, in hunting and country sports, to which he was much addicted, he saw to a greater distance than any of his attendants. His hands were peculiarly white and well formed, and he took great pleasure in decorating them with gems. His voice was remarkable for softness and flexibility, which enabled him to express his feelings with great effect. On serious and important occasions no one spoke with more gravity, on common concerns with more facility, on jocular subjects with more hilarity. From his early years he displayed a conciliating urbanity of manner, which seemed perfectly natural to him, but which was probably not less the effect of education than of disposition, no pains having been spared in impressing on his mind the great advantage of those manners and accomplishments which soften animosity and attract esteem. On his first arrival at Rome, he soon obtained the favourable opinion of his fellow cardinals by his mildness, good temper, and affability, which led him to oppose no one with violence, but rather to give way when urged with any degree of earnestness. With the old he could be serious, with the young jocose. His visitors he entertained with great kindness and attention, frequently taking them by the hand,

and addressing them in affectionate terms; and on some occasions embracing them, as the manners of the times allowed. Hence all who knew him agreed that he possessed the best possible dispositions, and believed themselves to be the objects of his particular friendship and regard; an opinion which, on his part, he endeavoured to promote, not only by the most sedulous and unremitting attentions, but by frequent acts of generosity. Nor can it be doubted that to his uniform perseverance in this conduct, he was chiefly indebted for the high dignity which he attained so early in life. — *Roscoe*.

**520. CAUTION AGAINST LOVE OF GOLD.**—Do I therefore think that you should reject these good things which God in his mercy offers you, and punish their discoverer? By no means; on the contrary, I very greatly admire the high spirit, the perseverance, and even the good fortune of Frobisher, and consider he deserves great rewards. I have no doubt the first movers of the long and dangerous voyage which he undertook (whether himself or others) had an eye to the riches which the Spaniards and Portuguese have procured by their great expeditions. Since, therefore, he has hit the mark at which he aimed, who can be so unfair, in judging the case, as not to think him worthy of the highest credit? But I am thinking of you, for you seem to rejoice in the circumstance, as if it was the best possible thing for your country, especially since, last spring, I noticed in you a certain wish to undertake an enterprise of this kind. And if the vain hope of finding a passage, which Frobisher entertained, had power then to tempt your mind so greatly, what will not these golden mountains effect, or rather these islands all of gold, which I dare to say stand before your mind's eye day and night? Beware, I entreat you, and do not allow the cursed hunger after gold, which the poet speaks of, to creep over that spirit of yours, into which nothing has hitherto been admitted but the love of goodness, and the desire of earning the good-will of all men. You

are in error, if you suppose that men naturally grow better as they grow older: the case is very rare. They do, indeed, become more cautious, and learn to conceal their moral faults and their evil affections; but if you know an old man in whom you think there are some remains of honesty, be sure he was a good man in his youth. Whenever, therefore, any feeling new to yourself shall agitate your mind, do not hastily indulge it, even if the object to which it leads you seems to be a good one, but, before you give it entrance, reflect carefully what it is that tempts you; for if you set out on any course hastily, you will be compelled to wheel about, when you find you are going wrong, or (which is not unfrequent, and is far worse) will refuse through false shame to confess you have gone wrong, and therefore go on with your purpose.—Strasburg, February 8.

**521. SCIPIO TO THE MUTINEERS.**—He then began his discourse to them in the following manner. He could not, he said, but wonder what motives either of expectation or disgust had led them into this revolt; that men usually rebelled against their country and their leaders either because they were dissatisfied with the conduct of those who held the supreme power, or were displeased with the conduct of affairs; or, lastly, perhaps, because they were ambitious of some greater fortune, and had filled their minds with aspiring hopes. Tell me, then, continued he, to which of all these causes is your revolt to be ascribed? Is it with me that you are offended, because the payment of your stipends has been so long delayed? The fault, however, is not mine, for during the whole time of my command, your stipends have been always fully paid. If it be Rome, then, that is at fault, in having neglected to discharge your former arrears: was it just that you should show this resentment by taking arms against your country, and declaring yourselves the enemies of her who had bred and nourished you? How much better would it have been to have made me the judge of your complaints, and to have entreated

your friends to join together in obtaining for you the relief which you desired. When mercenary troops, indeed, who have no other object but their pay, desert the service in which they are engaged, such a conduct, in certain circumstances, may, perhaps, be excused; but in men who fight for themselves, their wives, and children, this defection is a most unpardonable crime. It is no other, indeed, than as if a son, on pretence that his parent had defrauded him in settling an account, should go armed to take away the life of him from whom he had received his being. Or will you say that I have employed you in more painful duties, or exposed you more frequently to danger than the rest, and have given to others the advantages of the war, and the chief part of all the booty? You dare not say that I have ever made this distinction; and if you dare, you cannot show the proof. To what part of my conduct then can you impute the cause of your revolt? Speak, for I wish to be informed. There is not one among you that is able to declare, not one among you that can even form to himself in thought the least matter of offence against me.

**522.** Nor is it, again, in the condition of affairs that you can find any reasonable ground of discontent; for when were all things in a more prosperous state? At what time was Rome graced by so many victories? At what period were her soldiers flattered with a fairer prospect? But some of you, perhaps, distrust these appearances, and have fixed your hopes upon greater advantages to be found among your enemies. And who are these enemies?—Mandonius and Andobalis? Do not all of you then know that, when they first joined our army, they broke their treaty with the Carthaginians; and that now, again, they have no less violated the most solemn oaths by commencing new hostilities against us? How honourable is it for you to place a confidence in men like these; and to become, for their sakes, the enemies of your country! Never, surely, could you hope that with such allies you could render



yourselves the masters of Spain ! Neither assisted by Andobalis, nor separately by yourselves, would you ever be able to stand in the field against our forces. What then was your design ? Let me hear it only from yourselves. Is it the skill, the courage of those leaders whom you have chosen to command you, that has filled you with this confidence ? or those rods and axes which are carried in solemn state before them, and which it even is shameful for me now to mention ? No, soldiers, these are not the causes ; nor can you offer the very smallest matter of complaint against me or against your country. I must endeavour, then, to justify your conduct, both to Rome and to myself, by those common principles, the truth of which is acknowledged by all mankind. The multitude is easily deceived, is impelled by the smallest force to every side—in a word, is susceptible on all occasions of the same agitation as the sea ; for as the latter, though in itself calm and stable, and carrying no face of danger, is no sooner set in motion by some violent blast, than it resembles the winds themselves which raise and ruffle it, in the same manner a multitude also assumes an aspect conformable to the designs and temper of those leaders by whose counsels it is swayed and agitated. Moved by this consideration, all the officers of the army, and I myself, have resolved to pardon your offence, and to engage our promise that no remembrance of it shall survive. But those who excited you to this revolt shall find us inexorable : the crime which they have committed against us and their country shall be punished with the severity it deserves.

**523. THE HUMAN SOUL.**—Nothing is more evident than that, besides life, and sense, and animal spirits, which he has in common with the brutes, there is in man something more exalted, more pure, and that more nearly approaches to Divinity. God has given to the former a sensitive soul, but to us a mind also ; and, to speak distinctly, that spirit which is peculiar to man, and whereby he is raised above

all other animals, ought to be called mind rather than soul. Be this as it may, it is hardly possible to say how vastly the human mind excels the other with regard to its wonderful powers, and next to them, with respect to its works, desires, and inventions ; for it performs such great and wonderful things, that the brutes, even those of the greatest sagacity, can neither imitate nor at all understand, much less invent. Nay, man, though he is much less in bulk, and inferior in strength to the greatest part of them, yet, as lord and king of them all, he can, by surprising means, bend and apply the strength and industry of all the other creatures, the virtues of all herbs and plants, and, in a word, all the parts and powers of this visible world, to the convenience and accommodation of his own life. He also builds cities, erects commonwealths, makes laws, conducts armies, fits out fleets, measures not only the earth but the heavens also, and investigates the motions of the stars. He foretells eclipses many years before they happen, and with very little difficulty sends his thoughts to a great distance, bids them visit the remotest cities and countries, mount above the sun and the stars, and even the heavens themselves.

**524.** But all these things are inconsiderable, and contribute but little to our present purpose, in respect of that our incomparable dignity, that results to the human mind from its being capable of religion, and having indelible characters thereof naturally stamped upon it. It acknowledges a God, and worships him ; it builds temples to his honour ; it celebrates his never enough exalted majesty with sacrifices, prayers, and praises ; depends upon his bounty ; implores his aid ; and so carries on a constant correspondence with heaven — and, which is a very strong proof of its being originally from heaven, it hopes at last to return to it. And truly, in my judgment, this previous impression and hope of immortality, and these earnest desires after it, are a very strong evidence of that immortality. These *impressions*, though in most men they lie overpowered and

almost quite extinguished by the weight of their bodies, and an extravagant love to present enjoyment, yet now and then, in time of adversity, break forth and exert themselves, especially under the pressure of severe distempers, and at the approaches of death. But those whose minds are purified, and their thoughts habituated to divine things, with what constant and ardent wishes do they breathe after that blessed immortality! How often do their souls complain within them that they have dwelt so long in these earthly tabernacles! Like exiles, they earnestly wish, make interest, and struggle hard to regain their native country. Moreover, does not that noble neglect of the body and its senses, and that contempt of all the pleasures of the flesh, which these heavenly souls have attained, evidently show that, in a short time, they will be taken from hence, and that the body and soul are of a very different and almost contrary nature to one another; that, therefore, the duration of the one depends not upon the other, but is quite of another kind; and that the soul, set at liberty from the body, is not only exempted from death, but, in some sense, then begins to live, and then first sees the light? Had we not this hope to support us, what ground should we have to lament our first nativity, which placed us in a life so short, so destitute of good, and so crowded with miseries—a life which we pass entirely in grasping phantoms of felicity, and suffering real calamities! So that, if there were not, beyond this, a life and happiness that more truly deserve their names, who can help seeing that, of all creatures, man would be the most miserable, and, of all men, the best would be the most unhappy? —*Leighton.*

**525. POWER OF RUSSIA.** — Formidable as the power of Russia is, from the vast extent of its territory, and the great and rapidly increasing number of its subjects, it is still more so from the military spirit and docile disposition by which they are distinguished. The prevailing passion of the nation is the love of conquest, and this ardent desire,

which burns as fiercely in them as democratic ambition does in the free states of Western Europe, is the unseen spring which both retains them submissive under the standard of their chief, and impels their accumulated force in ceaseless violence over all the adjoining states. The energies of the people, great as the territory they inhabit, are rarely wasted in internal disputes. Domestic grievances, how great soever, are overlooked in the thirst for foreign aggrandisement. In the conquest of the world the people hope to find a compensation, and more than a compensation, for all the evils of their interior administration. Revolutions of the most violent kind have frequently occurred in the palace, and the order of succession, as in all eastern dynasties, has been often turned aside by the hand of the assassin ; but no republican spirit has ever animated any considerable part of the population. The troops who returned from Paris in 1815 brought with them a strong admiration for the institutions of western Europe ; and a large part of the officers who led the victorious armies of Alexander were engaged for ten years afterwards in a dark conspiracy, which embittered the last days, perhaps shortened the life, of that great monarch, and convulsed the army and the capital on the accession of his successor. But the nation were strangers to that political movement ; the private soldiers who engaged in it were entirely ignorant alike of political rights and the forms by which they are to be exercised ; and the authority of the Czar is still obeyed with undiminished oriental severity in every part of his vast dominions.

**526.** If the belief in the ability of one Englishman to fight two Frenchmen is generally impressed upon the British peasantry, and has not a little contributed to the many fields of fame, both in ancient and modern times, where this result has really taken place, it is not less true that every Russian is inspired with the conviction that his country is one day to conquer the world, and that the universal belief of this result is one of the chief causes of the rapid strides which

Russia of late years has made towards its realisation. The passion for conquest, the thirst for aggrandisement, are among the strongest natural propensities of the human mind. They need neither the schoolmaster nor the press for their diffusion; they are felt even more strongly in the rudest than in the most advanced and civilised ages, and have, in almost every age, impelled the race of conquest from the regions of poverty over those of opulence. The north is in an especial manner the seat of this devouring ambition, and the fountain from whence it floods mankind; for there are to be found at once the hardihood which despises danger, the penury which pants for riches, and the sterility which impels to conquest. It is these causes which have so often in past times impelled this torrent of northern invasion over the abodes of southern opulence. The meanest peasant in Russia is impressed with the belief that his country is destined to subdue the world; the rudest nomad of the steppes longs for the period when a second Timour is to open the gates of Derbend, and let loose upon southern Asia the pent-up forces of its northern wilds. The fearful strife of 1812, the important conquests of 1813 and 1814, have added immensely to this natural disposition. The march through Germany, the capture of Paris, the overthrow of Napoleon, have spread, on grounds which can hardly be denied to be just, the idea of their invincibility; while the tales recounted by the veteran warriors of the deeds of their youth, of the wines of Champagne, the fruits of Lyons, the women of Paris and Italy, have inspired universally that mingled thirst for national elevation and individual enjoyment, which constitute the principal elements in the lust of conquest. — *Sir A. Alison.*

**527. POLICY OF PERICLES.** — As another means of employing their attention, he sent out sixty galleys every year, manned, for eight months, with a considerable number of citizens, who were both paid for their services, and improved themselves as mariners. He likewise sent a colony of 1000 men to the Chersonesus, 500 to Naxos, 250

to Andros, 1000 into the country of the Bisaltæ, in Thrace, and others into Italy, who settled in Sybaris, and changed its name to Thurii. These things he did to clear the city of a useless multitude, who were very troublesome when they had nothing to do, to make provision for the most necessitous, and to keep the allies of Athens in awe, by placing colonies like so many garrisons in their neighbourhood. That which was the chief delight of the Athenians and the wonder of strangers, and which alone serves for a proof that the boasted power and opulence of ancient Greece is not an idle tale, was the magnificence of the temples and public edifices. Yet no part of the conduct of Pericles moved the spleen of his enemies more than this. In their accusations of him to the people, they insisted that he had brought the greatest disgrace upon the Athenians, by removing the public treasures of Greece from Delos, and taking them into his own custody; that he had not left himself even the specious apology of having caused the money to be brought to Athens for its greater security, and to keep it from being seized by the barbarians; that Greece must needs consider it as the highest insult, and an act of open tyranny, when she saw the money she had been obliged to contribute towards the war lavished by the Athenians in gilding their city, and ornamenting it with statues, and temples that cost a thousand talents, as a proud and vain woman decks herself out with jewels.

**528. PUBLIC WORKS OF PERICLES.**—Pericles answered this charge by observing, that they were not obliged to give the allies any account of the sums they had received, since they had kept the barbarians at a distance and effectually defended the allies, who had not furnished either horses, ships, or men, but only contributed money, which is no longer the property of the giver, but of the receiver, if he performs the conditions on which it is received; that, as the state was provided with all the necessities of war, *its superfluous* wealth should be laid out on such works as,

when executed, would be eternal monuments of its glory, and which, during their execution, would diffuse a universal plenty, for, as so many kinds of labour, and such a variety of instruments and materials, were requisite to these undertakings, every art would be exerted, every hand employed, almost the whole city would be in pay, and be at the same time both adorned and supported by itself. Indeed, such as were of a proper age and strength were wanted for the wars, and well rewarded for their services; and as for the mechanics and meaner sort of people, they went not without their share of the public money, nor yet had they it to support them in idleness. By the constructing of great edifices, which required many arts and a long time to finish them, they had equal pretensions to be considered out of the treasury (though they stirred not out of the city) with the mariners and soldiers, guards and garrisons; for the different materials, such as stone, brass, ivory, gold, ebony, and cypress, furnished employment to carpenters, masons, brasiers, goldsmiths, painters, turners, and other artificers; the conveyance of them by sea employed merchants and sailors, and by land wheelwrights, waggoners, carriers, rope-makers, leather-cutters, paviours, and iron-founders; and every art had a number of the lower people ranged in proper subordination, to execute it like soldiers under the command of a general. Thus, by the exercise of these different trades, plenty was diffused among persons of every rank and condition. Thus works were raised of an astonishing magnitude, and immutable beauty and perfection, every architect striving to surpass the magnificence of the design with the elegance of the execution. Yet still the most wonderful circumstance was the expedition with which they were completed. Many edifices, each of which seems to have required the labour of several successive ages, were finished during the administration of one prosperous man.

**529. ATHENS UNDER PERICLES.**—Pericles was blamed for thus decking one favourite city at the expense of plun-

dered provinces. But it would have been fortunate for the Athenians if their extorted wealth had not been employed in more perishing as well as more criminal luxury: the pomp of religious solemnities, which were twice as numerous and as costly in Athens as in any other city of Greece; the extravagance of entertainments and banquets, which on such occasions always followed the sacrifices; the increase of private luxury, which naturally accompanied this public profusion, exhausted the resources without augmenting the glory of the republic. Instead of the bread, herbs, and simple fare recommended by the laws of Solon, the Athenians, soon after the eightieth Olympiad, availed themselves of their extensive commerce to import the delicacies of distant countries, which were prepared with all the refinements of cookery. The wines of Cyprus were cooled with snow in summer; in winter the most delightful flowers adorned the tables and persons of the wealthy Athenians. Nor was it sufficient to be crowned with roses, unless they were likewise anointed with the most precious perfumes. Parasites, dancers, and buffoons were an usual appendage of every entertainment. Among the softer sex, the passion for delicate birds, distinguished for their voice and plumage, was carried to such an extent as merited the name of madness. It is unnecessary to crowd the picture, since it may be observed, in one word, that the vices and extravagancies which are supposed to characterise the declining ages of Greece and Rome, took root in Athens during the administration of Pericles, the most splendid and most prosperous in the Grecian annals. — *Gillies*.

530. ALLUVIAL DISTRICTS. — It has been concluded, with reason, that the greater part of Lower Egypt owes its formation to the alluvial matter brought down by the Nile aided by the sand cast up by the sea. The Delta of the Rhone is undergoing a similar augmentation; and it would appear that the arms of that river have, in the course of 1800 years, become longer by three leagues; and that many



places which were once situated on the brink of the sea, or of large pools, are now several miles distant from the water. In Holland and Italy, the Rhine and the Po, since they have been banked up by dykes, raise their beds and push forward their mouths into the sea with great rapidity. Such, indeed, has been the increase of new land formed by the latter, that the city of Adria, which, there is no doubt, was, at a very remote date, situated on the coast of the Adriatic, is now more than fifteen miles distant from the nearest part of it. At the same time, the river has, in consequence of embankments made to confine it, been so much raised in the level of its bottom, that the surface of its waters is higher than the roofs of the houses in Ferrara; and the Adige and the Po are higher than the whole tract of country lying between them. The same cause produces the alterations perceived to be taking place in many of those lakes which are traversed by rivers. The matter brought down by the rivers easily settles in the still waters of the lakes, and the necessary result is, that the basins of the latter are gradually undergoing a diminution. Lake Erie, one of the vast bodies of water in North America, is every year becoming shallower from the influx of pebbles and earth, and the constant accumulation of reeds and shells; and the diminution of the beautiful Lake of Geneva is also said to have been considerable within the memory of man.

**531. SHOWS OF PROBUS.**—By the order of Probus a vast number of large trees, torn up by the roots, was transplanted into the midst of the circus. The spacious and shady forest was immediately filled with a thousand ostriches; a thousand stags, a thousand fallow deer, and a thousand wild boars; and all this variety of game was abandoned to the riotous impetuosity of the multitude. The tragedy of the succeeding day consisted in the massacre of a hundred lions, an equal number of lionesses, two hundred leopards, and three hundred bears. The collection

prepared by the younger Gordian for his triumph, and which his successor exhibited in the secular games, was less remarkable for the number than for the singularity of the animals. Twenty zebras displayed their elegant forms and variegated beauty to the eyes of the Roman people. Ten elks, and as many cameleopards, the loftiest and most harmless creatures that wander over the plains of Sarmatia and Ethiopia, were contrasted with thirty African hyænas, and ten Indian tigers, the most implacable savages of the torrid zone. The unoffending strength with which nature has endowed the greater quadrupeds was admired in the rhinoceros, the hippopotamus of the Nile, and a majestic troop of thirty-two elephants. While the populace gazed with wonder on the splendid show, the naturalist might indeed observe the figure and properties of so many different species, transported from every part of the ancient world into the amphitheatre of Rome. But this accidental benefit which science might derive from folly, is surely insufficient to justify such a wanton abuse of the public riches. There occurs, however, a single instance in the first Punic war, in which the senate wisely connected this amusement of the multitude with the interest of the state. A considerable number of elephants, taken in the defeat of the Carthaginian army, were driven through the circus by a few slaves armed only with blunt javelins. The useful spectacle served to impress the Roman soldier with a just contempt for those unwieldy animals; and he no longer dreaded to encounter them in the ranks of war. — *Gibbon*.

**532. DEVOTION TO THE SERVICE OF GOD.**—It is necessary that every man should consider that, since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit, having made him lord over the beasts, and but a little lower than the angels, he hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this to which he can only arrive by

that service and obedience ; and therefore, as every man is wholly God's own portion by the title of creation, so all our labours and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life, that, this life being ended, we may live with Him for ever. Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small employment, but that it be done by us as God intended it ; and that it be done with great earnestness and passion, with much zeal and desire ; that we refuse no labour ; that we bestow upon it much time ; that we use the best guides and arrive at the end of glory by all the ways of grace, of prudence, and religion. And, indeed, if we consider how much of our lives is taken up by the needs of nature ; how many years are wholly spent before we come to any use of reason ; how many years before that reason is useful to us to any great purposes ; how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience ; how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses and unnecessary vanities, in worldly civilities and less useful circumstances ; in the learning arts and sciences, languages, or trades ; that little portion of ours that is left for the practices of piety and religious walking with God is so short and trifling, that, were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of Him the eternal joys of heaven, even after the well spending those few minutes which are left for God and God's service, after we have served ourselves and our own occasions.—*Jeremy Taylor.*

**533. BATTLE OF HASTINGS.**—The English and Normans now prepared themselves for this important decision. But the aspect of things, on the night before the battle, was very different in the two camps. The English spent the time in riot, and jollity, and disorder ; the Normans in silence and in prayer, and in the functions of their religion. On the

morning, the duke called together the most considerable of his chieftains, and made them a speech suitable to the occasion. He represented to them that the event which they and he had long wished for was approaching, and the whole fortune of the war now depended on their sword, and would be decided in a single action; that never army had greater motives for exerting a vigorous courage, whether they considered the prize which would attend their victory or the inevitable destruction which must ensue upon their discomfiture; that if their martial and veteran bands could once break those raw soldiers, who had rashly dared to approach them, they conquered a kingdom at one blow, and were justly intitled to all their possessions as the reward of their prosperous valour; that, on the contrary, if they remitted in the least their wonted prowess, an enraged enemy hung upon their rear, the sea met them in their retreat, and an ignominious death was the certain punishment of their imprudent cowardice; that by collecting so numerous and brave a host, he had ensured every human means of conquest; and the commander of the enemy, by his criminal conduct, had given him just cause to hope for the favour of heaven, in whose hands alone lay the event of wars and battles; and that a professed usurper, anathematized by the sovereign pontiff, and conscious of his own breach of faith, would be struck with terror on their appearance, and would prognosticate to himself that fate which his multiplied crimes had merited. The duke next divided his army into three lines. The first, headed by Montgomery, consisted of archers and light-armed infantry; the second, commanded by Martel, was composed of his bravest battalions, heavy-armed, and ranged in close order; his cavalry, at whose head he placed himself, formed the third line, and were so disposed, that they stretched beyond the infantry and flanked each wing of the army. He ordered the signal of battle to sound; and the whole army, moving at once, and singing the hymn or song of Roland, the famous

peer of Charlemagne, advanced in order and with alacrity towards the enemy.

**534.** Harold had seized the advantage of a rising ground, and having besides drawn some trenches to secure his flanks, he resolved to stand upon the defensive, and to avoid all action with the cavalry, in which he was inferior. The Kentish men were placed in the van; a post which they had always claimed as their due. The Londoners guarded the standard; and the king himself, accompanied by his two valiant brothers, Gurth and Leofwin, dismounting from horseback, placed himself at the head of his infantry, and expressed his resolution to conquer or to perish in the action. The first attack of the Normans was desperate, but was received with equal valour by the English; and after a furious combat, which remained long and undecided, the former, overcome by the difficulty of the ground and hard pressed by the enemy, began first to relax their vigour, then to give ground; and confusion was spreading among the ranks, when William, who found himself on the brink of destruction, hastened with a select band to the relief of his dismayed forces. His presence restored the action; the English were obliged to retreat with loss; and the duke, ordering his second line to advance, renewed the attack with fresh forces and with redoubled courage. Finding that the enemy, aided by the advantage of the ground, and animated by the example of their princes, still made a vigorous resistance, he tried a stratagem, which was very delicate in its management, but which seemed advisable in his desperate situation, when, if he gained not a decisive victory, he was totally undone. He ordered his troops to make a hasty retreat, and to allure the enemy from their ground by the appearance of flight. This artifice succeeded against these inexperienced troops, who, heated by the action, and sanguine in their hopes, precipitately followed the Normans into the plain.

**535.** William gave orders that at once the infantry should face about upon their pursuers, and the cavalry make an assault upon their wings, and both of them pursue the advantage which the surprise and terror of the enemy must give them in that critical and decisive moment. The English were repulsed with great slaughter, and driven back to the hill, where, being rallied again by the bravery of Harold, they were able, notwithstanding their loss, to maintain the post and continue the combat. The duke tried the same stratagem a second time, with the same success; but even after this double advantage, he still found a great body of the English, who, maintaining themselves in firm array, seemed determined to dispute the victory to the last extremity. He ordered his heavy-armed infantry to make the assault upon them; while his archers, placed behind, should fall upon the enemy, who were exposed by the situation of the ground, and who were intent on defending themselves against the swords and spears of their assailants. By this disposition he at last prevailed. Harold was slain by an arrow while he was combating with great bravery at the head of his men. His two brothers shared the same fate; and the English, discouraged by the fall of these princes, gave ground on all sides, and were pursued with great slaughter by the victorious Normans. A few troops, however, of the vanquished dared still to turn upon their pursuers; and taking them in deep and miry ground, obtained some revenge for the slaughter and dishonour of the day. But the appearance of the duke obliged them to seek their safety by flight, and darkness saved them from any further pursuit by the enemy. — *Hume*.

**536. BATTLE OF A TIGER WITH AN ALLIGATOR.** — An hour had just elapsed, when, at about a hundred yards from us, an alligator came up out of the river to enjoy his noon-tide sleep in the rays of the sun. After remaining there about half an hour, and being apparently in a sound sleep, we observed an immense tiger emerging from the jungle

and bending his steps towards the place where the alligator lay. In size the tiger exceeded the largest we had ever seen; and his broad round face, when turned towards us, striped with white, his fierce eyes, together with the amazing apparent strength of his limbs, made the stoutest heart on board tremble at the thought of encountering such a dreadful foe. With the most cautious pace imaginable the tiger approached the alligator; his raised foot remained some seconds before he replaced it on the ground; and so he proceeded till he came within the power of his leap, when exerting all his strength, and bounding from the earth, he descended immediately upon the alligator's back, and seized it by the throat. The monster of the deep, roused from its slumber, opened its tremendous jaws, and slashed its terrific tail; and whilst the conflict lasted each seemed to exert its utmost strength. The tiger, however, had the advantage, for he had grasped the alligator in a part of the neck which entirely prevented him from turning his head sufficiently round to seize his antagonist; and though many severe blows were inflicted on the body of the tiger by its saw-like tail, the noble beast of the forest, when the battle was concluded, shook his brawny sides, and seemed unconscious of any pain. Having overcome the alligator, he dragged it a little farther on the shore, and sat over it, exactly in the attitude of a cat sitting over a captive mouse. He then took the creature in his mouth, and gently walked off with it into the jungle.

— *Basil Hall.*

**537. LUTHER AT THE DIET OF AUGSBURG.**—On the following day, Luther again appeared before the diet; and being called upon to answer whether he meant to retract the opinions asserted in his writings, in reply he first observed, that these writings were of different kinds, and on different subjects; that some related only to the inculcation of piety and morality, which his enemies must confess to be innocent and even useful, and that he could not therefore retract these without condemning what both his friends and his

foes must equally approve : the others were written against the papacy, and the doctrine of the papists, which had been so greatly complained of, particularly in Germany, and by which the consciences of the faithful had been so long ensnared and tormented, that he could not retract these writings without adding new strength to the cause of tyranny, sanctioning and perpetuating that impiety that he had hitherto so firmly opposed, and betraying the cause which he had undertaken to defend ; that among his writings there was a third kind, in which he had inveighed against those who had undertaken to defend the tyranny of Rome, and had attacked his own opinions ; in which he confessed he had been more severe than became his religion and profession ; that, however, he did not consider himself as a saint, but as a man liable to error, and that he could only say, in the words of Jesus Christ, If I have spoken evil, bear witness of the evil ; that he was at all times ready to defend his opinions, and equally ready to retract any of them which might be proved from reason and scripture, and not from authority, to be erroneous, and would even in such case be the first to commit his own books to the flames ; that with respect to the dissensions which it had been said would be occasioned in the world by his doctrines, it was of all things the most pleasant to him to see dissensions arise on account of the word of God ; that such dissensions were incident to its very nature, course, and purpose, as was said by our Saviour — I come not to send peace among you, but a sword. He then with great dignity and firmness admonished the young emperor to be cautious, in the commencement of his authority, not to give occasion to those calamities which might arise from the condemnation of the word of God, and cited the example of Pharaoh, and of the kings of Israel, who had incurred the greatest dangers when they had been surrounded by their counsellors, and employed, as they supposed, in the establishment and pacification of their dominions. — *Roscoe.*



**538. ON DEATH.**—I have often thought upon death, and I find it the least of all evils. All that which is past is as a dream; and he that hopes or depends upon time coming, dreams waking. So much of our life as we have discovered is already dead; and all those hours which we share, even from the breasts of our mother until we return to our grandmother the earth, are part of our dying days; whereof even this is one, and those that succeed are of the same nature; for we die daily, and as others have given place to us, so we must in the end give way to others. Physicians in the name of death include all sorrow, anguish, disease, calamity, or whatsoever can fall in the life of man, either grievous or unwelcome: but these things are familiar unto us, and we suffer them every hour; therefore we die daily, and I am older since I affirmed it. I know many wise men, that fear to die; for the change is bitter, and flesh would refuse to prove it: besides, the expectation brings terror, and that exceeds in evil. But I do not believe that any man fears to be dead, but only the stroke of death: and such are my hopes, that, if heaven be pleased, and nature renew but my lease for twenty-one years more, without asking longer days, I shall be strong enough to acknowledge without mourning that I was begotten mortal. Virtue walks not in the highway, though she go per alta; this is strength and the blood to virtue, to condemn things that be desired, and to neglect that which is feared.

**539.** Why should man be in love with his fetters, though of gold? Art thou drowned in security? then I say thou art perfectly dead. For though thou movest, yet thy soul is buried within thee, and thy good angel either forsakes his guard, or sleeps. There is nothing under heaven, saving a true friend, who cannot be counted within the number of moveables, unto which my heart doth lean. And this dear freedom hath begotten me this peace, that I mourn not for that end which must be, nor spend one wish to have one minute added to the uncertain date of my years. It was no

mean apprehension of Lucian, who says of Menippus, that in his travels through hell, he knew not the kings of the earth from other men, but only by their louder cryings and tears, which was fostered in them through the remorseful memory of the good days they had seen, and the fruitful havings which they so unwillingly left behind them : he that was well seated, looked back at his portion, and was loth to forsake his farm ; and others, either minding marriages, pleasures, profit, or preferment, desired to be excused from death's banquet : they had made an appointment with earth, looking at the blessings, not the hand that enlarged them, forgetting how unclothedly they came hither, or with what naked ornaments they were arrayed. — *Bacon*.

**540. A FUNERAL AT ROME.** — Meanwhile the undertaker, supported by some lictors to keep off the crowd, had arranged the order of the procession, which already had begun to move from the house in the direction of the forum. In front marched a band of flute players and horn blowers, who by pouring forth alternately plaintive strains and spirit-stirring music, seemed at one time to express the sorrow and mourning of the escort, and at another to extol the greatness and worth of the deceased. Next followed the customary mourning women, who with feigned grief chanted forth their untutored dirge of eulogy of the departed. Then came a number of actors, reciting such passages from the tragedies as were applicable to the present occurrence. The solemnity of the scene was interrupted now and then by some witty buffooneries, whilst the leader endeavoured to represent the defunct in dress, gesture, and manner of speech. After these came swarms of hirelings. There followed no lengthy train of glorious ancestors, it is true, but freedmen bearing brazen tablets, on which were inscribed the victories gained by the deceased, and the cities he had conquered. These were succeeded by others carrying the crowns won by his deeds of valour, and in compliance with a wish which Gallus, while *living*, had often expressed, the rolls of his elegies, which, *more enduring than martial renown and honours, have*

handed down his name to posterity. After all these came the bier itself, with the corpse borne by eight freedmen and followed by Chresimus, and, with few exceptions, the rest of the family, with hat on head, a sign of that freedom which had been bequeathed to them in their master's will. The cavalcade was finished by his friends and many citizens, who, though not intimate with the family, bewailed the death of Gallus as a public calamity.

**541.** Having arrived at the forum, the bearers set the bier down before the rostra, and the cavalcade formed a semi-circle around it. A friend of many years' standing then mounted the stage, and pictured with warmth and eloquence the merits of the deceased as a warrior, a citizen, a poet, and a man, throwing in only a slight allusion to the recent event. It was not one of those artificial panegyrics which too often sought to heap unmerited glory on the dead at the expense of truth; but all who heard him were bound to confess that the words he spoke bore a simple and honest testimony to the life and actions of a deserving man. This act of friendship having been performed, the procession was reformed, and moved onwards to the monument which Gallus had erected for himself on the Appian Way. There the funeral pile, made of dried fir trees, and hung round with festoons and tapestry, had been erected, and the whole encompassed by a circle of cypress trees. The bearers lifted the bier upon it, and others poured precious ointments on the corpse from boxes of alabaster, whilst the bystanders threw frankincense and garlands upon it as a last offering of affectionate regard. Chresimus, with the same faithful hands that closed the eyes of the deceased, now opened them, that they might look upwards towards heaven; then, amidst the loud wailing of the spectators and the sounds of the horn and flutes, seized the burning torch, and with averted face held it underneath the pile, until a bright flame shot upwards from the dry rushes that formed the interior. The pile was burnt to the ground, and the glowing ashes, according to

custom, extinguished by wine. Some friends of the deceased and Chresimus collected the remains of his body, which were not more than sufficient to fill a moderate-sized urn, sprinkled them with old wine and fresh milk, dried them again in linen cloths, and placed them with amomum and other perfumes in the urn, which Chresimus bedewed with a flood of tears. He next deposited it in the tomb, which on being opened sent forth odours from roses and numberless bottles of ointment. The doors were again closed, and after pronouncing the last farewell to his manes and receiving the purifying water, the assembled multitude departed on its way back to the city. — *Becker*.

**542. PTOLEMY AND ANTIOCHUS.**—Ptolemy began his march from Alexandria with seventy thousand foot, five thousand horse, and seventy-three elephants. Antiochus, being informed of his approach, drew together also all his forces. His army was composed of five thousand light-armed troops, Daïans, Carmanians, and Cilicians, under the command of Byttacus, a Macedonian, and twenty thousand men, selected from all parts of the kingdom, armed after the Macedonian order, and led by Theodotus the Ætolian, who had deserted from the service of King Ptolemy. The greater part of these wore silver bucklers. There was a phalanx also of twenty thousand men, commanded by Nicarchus and Theodotus the Hermionian; two thousand Agrianians and Persians, armed with bows and slings, and with them a thousand Thracians, under the care of Menedemus, a citizen of Alabanda; five thousand Medes, Cissians, Cadducians and Carmanians, who received their orders from Aspasiænes, a Mede; ten thousand men from Arabia and the neighbouring countries, conducted by Zabdiphilus; five thousand Grecian mercenaries, commanded by Hippolochus of Thessaly; fifteen hundred Cretans by Eurylochus, and a thousand Neocretans by Zeles of Gortynia; a thousand Cardacians, and five hundred Lydian archers, under the conduct of Lysimachus, a Gaul. The

number of the cavalry was about six thousand: four thousand of them were commanded by Antipater, the brother of the king, and the rest by Themison. Thus the whole army of Antiochus consisted of seventy-two thousand foot and six thousand horse, with a hundred and two elephants.

**543. CAPITAL.** — Manufactures now require great capitals: formerly very small capitals were sufficient; but their profits must have been great, as the rate of interest was nowhere less than 10 per cent. At present the rate of interest is nowhere greater than 6 per cent. and in some parts it is as low as 2 per cent. The profit of stock is greater in a rich than in a poor country, because the stock is much greater; in proportion to the stock, the profits are generally less. That part of the annual produce destined for replacing a capital, is greater in a rich than in a poor country, and bears a greater proportion to that which is immediately destined for constituting a revenue either as rent or profit. The proportion between the funds destined for the maintenance of productive labour, and those which are employed in supporting unproductive labour, determines in every country the character of the inhabitants, as to industry or idleness. We are more industrious than our forefathers, because the funds destined for the maintenance of industry are much greater in proportion to those likely to be employed in the maintenance of idleness, than they were two or three hundred years ago. In manufacturing towns, the inferior people are in general industrious; in towns principally supported by the residence of a court, they are generally idle. In a city where a great revenue is spent, it is difficult to employ a capital with advantage, for any other purpose than supplying the consumption of that city. The idleness of the greater part of the people corrupts the industry of those who ought to be maintained by the employment of the capital. The proportion between the capital and revenue, therefore, seems everywhere to regulate the proportion between industry and idleness. — *Adam Smith.*

**544. SCIPIO CHOSEN ÆDILE.**— Some time after this action, his elder brother Lucius was a candidate for the Ædileship, which is one of the most honourable dignities among the Romans. The custom was, to elect two patricians into this office: and at this time there were many candidates. At first Scipio had not the confidence to offer himself a candidate for this magistracy in conjunction with his brother. But as the time of the election came near, perceiving that the people were not disposed to favour the interests of his brother, but that himself stood very high in their esteem, he judged that the only way of obtaining the Ædileship for his brother would be that both of them should sue for it together. He employed, therefore, the following method. As his father was at this time gone to take the command in Spain, the consent of his mother alone was necessary to be gained. Observing, then, that she was busied every day in visiting the temples, and in offering sacrifices to the gods in favour of his brother, and that her mind was filled with anxious expectation concerning the event, he told her that he had dreamed the same dream twice; that it had seemed to him that he was chosen Ædile with his brother, and that, as they returned home from the forum together, she had met them at the door, and had embraced and kissed them. The female heart was touched in a moment by this story. Oh, she exclaimed, that I might but see that day! Do you consent then, mother, continued he, that we make the trial? And when she replied, that she consented, not suspecting, as he was then extremely young, that he would have the boldness to attempt it, but believing only that he spoke in jest; he ordered a white gown to be prepared, such as the candidates for office are accustomed to wear. His mother reflected no more on what had passed. But Scipio in the morning, while she was asleep, for the first time put on the gown, and went into the forum. The people, struck with the unexpected sight, and who before had entertained strong prejudices in his favour, received him with acclamations and applause. He advanced to the place in which the candi-

dates were ranged, and, standing on the side of his brother, obtained not only his own election, but that of his brother also, in consideration of himself. They then returned home together *Ædiles*. The news being carried to the mother, she ran full of joy, and, meeting them at the door, kissed both her sons with transport.

**545. MATHEMATICS.**—I agree with Mr. Locke, that there is no study better fitted to exercise and strengthen the reasoning powers than that of the mathematical sciences, for two reasons; first, because there is no other branch of science which gives such scope to long and accurate trains of reasoning; and, secondly, because in mathematics there is no room for authority, or for prejudice of any kind, which may give a false bias to the judgment. When a youth of moderate parts begins to study Euclid, every thing at first is new to him. His apprehension is unsteady; his judgment is feeble, and rests partly upon the evidence of the thing, and partly upon the authority of his teacher. But every time he goes over the definitions, the axioms, the elementary propositions, more light breaks in upon him; the language becomes familiar, and conveys clear and steady conceptions; the judgment is confirmed; he begins to see what demonstration is, and it is impossible to see it without being charmed with it. He perceives it to be a kind of evidence, which has no need of authority to strengthen it. He finds himself emancipated from that bondage, and exults so much in his new state of independence, that he spurns at authority, and would have demonstration for every thing; until experience teaches him that this is a kind of evidence which cannot be had in most things; and that in his most important concerns he must rest contented with probability. As he goes on in mathematics, the road of demonstration becomes smooth and easy; he can walk in it firmly, and take wider steps; and at last he acquires the habit, not only of understanding a demonstration, but of discovering and demonstrating mathematical truths. — *Home*.

**546. ASSISTANCE GIVEN TO THE RHODIANS.** — Ptolemy also engaged to furnish them with three hundred talents of silver; a million measures of corn, with timber to build ten quinqueremes and ten triremes; some square pieces also of fir, the measure of which together was forty thousand cubits; a thousand talents of brass coin, three thousand-weight of hemp, three thousand pieces of cloth for sails; three thousand talents for replacing the colossus; a hundred architects and three hundred and fifty labourers, with fourteen talents by the year for their subsistence; twelve thousand measures of corn for their games and sacrifices; and twenty thousand for the subsistence of the ten triremes. The chief part of their presents were immediately sent to Rhodes; together with a third part also of the money in the same manner likewise. Antigonus supplied them with ten thousand pieces of timber, that was proper to be cut into solid blocks from eight to sixteen cubits; five thousand planks of seven cubits; three thousand-weight of iron; a thousand also of pitch, with a thousand measures of tar; and promised to add besides a hundred talents. His wife, Chryseis, sent on her part a hundred thousand measures of corn and three thousand-weight of lead. Seleucus also, the father of Antiochus, not content with having discharged from imposts the Rhodian vessels that sailed to any part of his dominion, gave them also ten quinqueremes completely equipped, two hundred thousand measures of corn, ten thousand cubits of timber, and a thousand-weight of hair and resin. The same generosity was also shown towards them by Prusias, Mithridates, and all the other princes who then reigned in Asia.

**547. VANITY OF WORLDLY THINGS.** — But the light of wisdom, as it unmasks specious imposture, and bereaves it of its false colours, so it penetrates into the retirements of true excellency, and reveals its genuine lustre. For example, corporeal pleasure, which so powerfully allures and enchants us, wisdom declares that it is but a present, **momentary**, and transient satisfaction of brutish sense,



dimming the light, sullyng the beauty, 'impairing the vigour, and restraining the activity of the mind ; diverting it from better operations, and indisposing it to enjoy purer delights ; leaving no comfortable relish or gladsome memory behind it, but often followed with bitterness, regret, and disgrace : that the profit the world so greedily gapes after is but a possession of trifles, not valuable in themselves, nor rendering the masters of them so ; accidentally obtained, and promiscuously enjoyed by all sorts, but commonly by the worst of men ; difficultly acquired, and easily lost ; however, to be used but for a very short time, and then to be resigned into uncertain hands : that the honour men so dote upon is ordinarily but the difference of a few petty circumstances, a peculiar name or title, a determinate place, a distinguished ensign ; things of only imaginary excellence, derived from chance, and conferring no advantage except from some little influence they have upon the arbitrary opinion and fickle humour of the people ; complacence in which is vain, and reliance upon it dangerous : that power and dominion, which men so impatiently struggle for, are but necessary evils introduced to restrain the bad tempers of men ; most evil to them that enjoy them ; requiring tedious attendance, distracting care, and vexatious toil ; attended with frequent disappointment, opprobrious censure, and dangerous envy ; having such real burdens and slavish encumbrances, sweetened only by superficial pomps, strained obsequiousness, some petty privileges and exemptions scarce worth the mentioning : that wit and parts, of which men make such ostentation, are but natural endowments, commendable only in order to use, apt to engender pride and vanity, and hugely dangerous, if abused or mis-employed. — *Barrow*.

**548.** SCIPIO ENCOURAGING HIS TROOPS. — Scipio having assembled the troops together, exhorted them not to be disheartened by the loss which they had sustained. That their defeat was by no means to be ascribed to the superior

courage of the Carthaginians ; but was occasioned only by the treachery of the Spaniards, and the imprudent division which the generals, reposing too great a confidence in the alliance of that people, had made of their forces : that the Carthaginians themselves were now in the same condition with respect to both these circumstances ; for besides that they were divided into separate camps, they had also alienated by injurious treatment the affections of their allies, and had rendered them their enemies ; that from thence it had happened that one part of the Spaniards had already sent deputies to the Romans ; and that the rest, as soon as the Romans should have passed the river, would hasten with alacrity to join them ; not so much, indeed, from any motive of affection, as from a desire to revenge the insults which they had suffered from the Carthaginians : that there was still another circumstance, even of greater moment ; that the dissension which prevailed among their leaders would prevent the enemy from uniting their whole strength in an engagement ; and, if they should venture on a battle with divided forces, that they would then most easily be defeated : that, with all these advantages in prospect, they should now, therefore, pass the river with the greatest confidence, and leave to himself, and to the rest of the commanders, the whole care of what was afterwards to be done. After this discourse, he left Marcus, who was joined with him in the command, with a body of three thousand foot and five hundred horse, to protect the allies that were on this side of the Ebro ; and then passed the river with the rest of the forces, having concealed from every person his true intention. For he had determined not to do any of those things which he had suggested to the army. His real design was suddenly to invest New Carthage.

**549. PAIN NECESSARY.** — It affords an instance of the boldness with which philosophers have questioned the ways of Providence, that they have asked — Why were not all *our actions* performed at the suggestion of pleasure ? Why *should we* be subject to pain at all ? In answer to this, I

should say, in the first place, that, consistently with our condition, our sensations and pleasures, there must be variety in the impressions; such contrast and variety are common to every organ of sense, and the continuance of an impression on any one organ occasions it to fade. If the eye continue to look stedfastly upon one object, the image is soon lost; if we continue to look on one colour, we become insensible to that colour, and opposite colours to each other are necessary for a perfect impression. So have we seen that in the sensibilities of the skin variations are necessary to continued sensation. It is difficult to say what these philosophers would define as pleasure; but whatever exercise of the senses it should be, unless we are to suppose an entire change of our nature, its opposite is also implied. Nay, further, in this fanciful condition of existence, did any thing of our present nature prevail, emotions purely of pleasure would lead to indolence, relaxation, and indifference.

**550.** To what end should there be any apparatus to protect the eye, since pleasure could never move us to its exercise? Could the windpipe and the interior of the lungs be protected by a pleasurable sensation attended with the slow determination of the will, instead of the rapid and powerful influence which the exquisite sensibility of the throat has upon the act of respiration, or those forcible yet regulated exertions, which nothing but the instinctive apprehension of death could excite? To suppose that we could be moved by the solicitations of pleasure and have no experience of pain, would be to place us where injuries would meet us at every step and in every motion, and, whether felt or not, would be destructive to life. To suppose that we are to move and act without experience of resistance and of pain, is to suppose not only that man's nature is changed, but the whole of exterior nature also: there must be nothing to bruise the body or hurt the eye, nothing noxious to be drawn in with the breath; in short, it is to imagine altogether another state of existence, and

the philosopher would be mortified were we to put this interpretation on his meaning. Pain is the necessary contrast to pleasure ; it ushers us into existence or consciousness ; it alone is capable of exciting the organs into activity ; it is the companion and the guardian of human life. — *Sir C. Bell.*

**551. EDECO AND SCIPIO.** — While Scipio remained in winter quarters at Tarragona, as we before have mentioned, he endeavoured to secure the confidence and friendship of the Spaniards, by delivering to them the several hostages which had fallen into his power. An accident happened, which greatly assisted him in this design. Edeco, a powerful prince in the country, no sooner heard that the Romans were become masters of New Carthage, and that his wife and children were in their hands, than he considered with himself that it was highly probable that the Spaniards would in no long time revolt, and join the conquerors. He resolved, therefore, to set the first example of this change ; being persuaded that, by such a measure, he not only should recover again his wife and children, but appear also to have embraced the friendship of the Romans, not through necessity, but by choice. Nor was he indeed disappointed in his hopes. As soon as the armies were fixed in winter quarters, he came to Tarragona, with some of the nearest of his friends ; and being admitted into the presence of Scipio, he thanked the gods, he said, who had permitted him to be the first in coming to him, of all the princes of the country ; that others, indeed, extended their hands towards the Romans, but still turned their eyes towards the Carthaginians, and held a correspondence with them ; but that he, on the contrary, was ready to surrender without reserve, not only himself, but his kindred also and friends, to the Romans ; that if Scipio would consider him as an ally and friend, he might draw from such compliance many great advantages, both now and in future times ; that with respect to the present, the rest of the Spaniards, ~~as soon as~~ they should find that he was treated as a friend,

and had obtained what he desired, would hasten to follow his example, with the hopes of recovering again their families, and of being received into the same alliance; and that hereafter, likewise, possessed as they would be with a sense of so great an honour as well as kindness, they would be ready to assist him without reserve in all the operations of the war. He entreated him, therefore, to restore to him his wife and children, to consider him as his friend, and to suffer him to return with that denomination to his own country; till some occasion should arise, in which he might show, in the most effectual manner, the sincerity of his own attachment, as well as that of his friends, both to Scipio himself, and to all the interests of the Romans.

**552. CHIVALRY.**—The knight, while he acquired, in the company of the ladies, the graces of external behaviour, improved his natural sensibility and tenderness. He smoothed over the roughness of war with politeness. To be rude to a lady, or to speak to her disadvantage, was a crime which could not be pardoned. He guarded her possessions from the rapacious, and maintained her reputation against slander. The uncourteous offender was driven from the society of the valiant; and the interposition of the fair was often necessary to protect him from death. But the courtesy of the knight, though due in a peculiar manner to the female sex, extended itself to all the business and intercourse of civil life. He studied habitual elegance of manners. Politeness became a knightly virtue; it even attended him to the field of battle, and checked his passions in the ardour of victory. The generosity and delicate attentions he showed to the enemy he had vanquished, are a satire on the warriors of antiquity. His triumphs were disgraced by no indecent joy, no brutal ferocity. Courteous and generous in the general strain of his conduct, refined to extravagance in his gallantry to the ladies, and the declared protector of religion and innocence, he made himself to be free from every stain. His rank, his duty, and his cares made him aim at the perfection of virtue.—Stuart.

**553. TAXATION OF THE AMERICAN COLONIES.**—Let us, sir, embrace some system or other, before we end this session. Do you mean to tax America, and to draw a productive revenue from thence? If you do, speak out; name, fix, ascertain this revenue, settle its quantity; define its objects; provide for its collection; and then fight when you have something to fight for. If you murder, rob; if you kill, take possession; and do not appear in the character of madmen, as well as assassins; violent, vindictive, bloody, and tyrannical, without an object. But may better counsels guide you! Again and again, revert to your old principles; seek peace and ensure it; leave America, if she has any taxable matter in her, to tax herself. I am not here going into the distinctions of rights, nor attempting to mark their boundaries. I do not enter into these metaphysical distinctions. I hate the very sound of them. Leave the Americans as they anciently stood, and these distinctions, born of our unhappy contest, will die along with it. They and we, and their and our ancestors, have been happy under that system. Let the memory of all actions, in contradiction to that good old mode, on both sides be extinguished for ever. Be content to bind America by laws of trade; you have always done it. Let this be your reason for binding their trade. Do not burthen them with taxes; you were not used to do so from the beginning. Let this be your reason for not taxing. These are the arguments of states and kingdoms. Leave the rest to the schools; for there only they may be discussed with safety. But if intemperately, unwisely, fatally, you sophisticate and poison the very source of government, by urging subtle deductions, and consequences odious to those you govern, from the unlimited and illimitable nature of sovereignty, you will teach them by these means to call that sovereignty itself in question. When you drive him mad, the boar will surely turn upon the hunters. If that sovereignty and their freedom cannot be reconciled, which will they take? They will cast your sove-

reignty in your face. Nobody will be argued into slavery. Sir, let the gentlemen on the other side call forth all their ability, let the best of them get up and tell me, what one character of liberty the Americans have, and what one brand of slavery they are free from, if they are bound in their property and industry by all the restraints you can imagine on commerce, and at the same time are made pack-horses of every tax you choose to impose, without the least share in granting them. When they bear the burthens of unlimited monopoly, will you bring them to bear the burthens of unlimited revenue too? The Englishman in America will feel that this is slavery; that it is legal slavery, will be no compensation either to his feelings or his understanding. — *Burke*.

**554. THE DEAD.** — We sympathise even with the dead, and, overlooking what is of real importance in their situation, that awful futurity which awaits them, we are chiefly affected by those circumstances which strike our senses, but can have no influence upon their happiness. It is miserable, we think, to be deprived of the light of the sun, to be shut out from life and conversation, to be laid in the cold grave, a prey to corruption and the reptiles of the earth, to be no more thought of in this world, but to be obliterated in a little time from the affections. and almost from the memory, of their dearest friends and relations. Surely, we imagine, we never can feel too much for those who have suffered so dreadful a calamity. The tribute of our fellow feelings seems due to them now. when they are in danger of being forgot by every body; and by the vain honours which we pay to their memory, we endeavour, for our own misery, artificially to keep alive our melancholy remembrance of their misfortune. That our sympathy can afford them no consolation, seems to be an addition to their calamity; and to think that all we can do is unavailing, and that what alleviates all other distress, the regret, the love, and the lamentations of their friends, can yield no comfort to

them, serves only to exasperate our sense of their misery. The happiness of the dead, however, most assuredly is affected by none of these circumstances, nor is it the thought of these things which can even disturb the profound security of their repose. The idea of that dreary and endless melancholy, which the fancy naturally ascribes to their condition, arises altogether from our joining to the change which has been produced upon them, our own consciousness of that change, from our putting ourselves in their situation, and from our lodging, if I may be allowed to say so, our own living souls in their inanimate bodies, and thence conceiving what would be our emotions in this case. It is from this very illusion of the imagination that the foresight of our own dissolution is so terrible to us, and that the idea of those circumstances, which undoubtedly can give us no pain when we are dead, makes us miserable while we are alive.—*Adam Smith.*

**555. ANDOBALIS WITH SCIPIO.**—Andobalis, who had long before sent messages to Scipio, no sooner was informed of his approach, than he went out of his camp to meet him, attended by his friends. And when he had joined him, he began with giving an account of his late connexion with the Carthaginians; displaying, on the one hand, the advantages which they had drawn from his alliance, and the fidelity with which he had always served them; and, on the other, the many injuries and insults with which his services had been requited. He entreated Scipio, therefore, to be himself the judge of what he heard; for that, if he should be found to have falsely accused the Carthaginians, it might with good reason be supposed, that he would not long maintain his faith in this new alliance: but if, on the contrary, he had only separated himself from his former friends, because a long course of injurious treatment had compelled him to abandon them, there was good ground to hope, that, having now embraced the party of the Romans, he would adhere to it with a firm affection. He said



many other things upon this subject. And when he had ended, Scipio replied, That he doubted not of the truth of what he had heard ; that he could well judge what must have been the insolence of the Carthaginians towards him, not only from the manner in which they had treated all the people of Spain, but more particularly from the insults to which the wives and daughters of Andobalis and the other princes had been exposed ; that himself, on the contrary, when these women had fallen into his power, not as hostages, but as prisoners and slaves, had observed towards them such strict fidelity, that even they who were their parents scarcely could have equalled him in discharging that duty. Andobalis declared aloud that he spoke the truth ; and, prostrating himself before him, saluted him with the appellation of king. The rest that were present all applauded the word. But Scipio, inclining himself towards them, only exhorted them to take courage, and to be assured that they should receive every mark of kindness from the Romans. He then delivered to them their wives and daughters ; and the next day concluded a treaty with them, in which the chief condition was, that they should be subject to the command of Roman leaders, and obey the orders which they should give. The Spaniards, after this transaction, returned back again to their own camp ; and, taking with them all their forces, came and encamped together with the Romans, and began their march with them towards Hasdrubal.

**556. TRADING COMPANIES.**—If under all these obstacles, whether created by barbarous manners, by national prejudice, or by the fraudulent and arbitrary measures of princes, the merchants of different countries became so opulent as almost to rival the ancient nobility, it must be ascribed to the greatness of their commercial profits. The trading companies possessed either a virtual or a positive monopoly, and held the keys of those eastern regions, for the luxuries of which the progressive refinement of manners produced an increasing demand. It is not easy to deter-

to bring back King James. And it was believed, that those of his party who were looked on as men of conscience, had secret orders from him to act upon this pretence ; since otherwise they offered to act clearly in contradiction to their own oaths and principles.— *Burnet*.

**559. WILLS.** — The not making a will is a very culpable omission, where it is attended with the following effects: where it leaves daughters or younger children at the mercy of the eldest son ; where it distributes a personal fortune equally amongst the children, although there be no equality in their exigencies or situations ; where it leaves an opening for litigation ; or, lastly and principally, where it defrauds creditors : for, by a defect in our laws, which has been long and strangely overlooked, real estates are not subject to the payment of debts by simple contract, unless made so by will, although credit is, in fact, generally given to the possession of such estates. He, therefore, who neglects to make necessary appointments for the payment of his debts as far as his effects extend, sins, as it has been justly said, in his grave; and if he omits this on purpose to defeat the demands of his creditors, he dies with deliberate fraud in his heart. Anciently, when one died without a will, the bishop of the diocese took possession of his personal fortune, in order to dispose of it for the benefit of his soul, that is, to pious or charitable uses. It became necessary, therefore, that the bishop should be satisfied of the authenticity of his will, when there was any, before he resigned the right which he had to take possession of the dead man's fortune in case of intestacy. In this way wills, and controversies relating to wills, came within the cognizance of ecclesiastical courts; under the jurisdiction of which wills of personality (the only wills that were made formerly) still continue, though in truth no more now-a-days connected with religion than any other instruments of conveyance. This is a peculiarity in the English law. — *Paley*.

**560. ROMAN EMBASSY AT CARTHAGE.** — Publius was in

no small degree disturbed by this perfidious action. Not only his own provisions were lost, but the enemy also were at the same time furnished with a very plentiful supply. But the chief cause of his concern was, that the Carthaginians, in making this attempt, had been guilty of an open violation of the late solemn treaty, and that the war again was kindled. He sent, therefore, L. Servilius, L. Bæbius, and L. Fabius, ambassadors to Carthage, to complain of this transaction, and at the same time to acquaint the Carthaginians that he had received letters from Rome, with an account that the treaty had been ratified by the Roman people. When the ambassadors arrived, and were introduced first into the senate, and afterwards into an assembly of the people, they discoursed on the whole state of affairs with very great boldness. They began with telling the Carthaginians, That when the ambassadors, who had been deputed by them to the Roman camp, arrived at Tunis, and were admitted to appear before the council, they not only made libations to the gods, and adored the earth, as the custom is among other men, but prostrated themselves also in an abject manner upon the ground, and kissed the feet of all the assembly; that afterwards, when they rose again, they made a voluntary confession of their guilt, and acknowledged that they from the first had violated the treaties which subsisted between the Carthaginians and Romans; that they were sensible, therefore, that the latter might most reasonably inflict upon them every evil; that they implored them, however, in the name of the common fortune of mankind, not to punish them too severely; but rather to suffer their inconsiderate folly to become a lasting monument of the Roman generosity and virtue. The ambassadors then added, That Scipio, and all the members of the council, who remembered this transaction, were now struck with surprise, and not able to conceive what confidence it was that had induced the Carthaginians to forget all which they had at that time spoken, and to violate again their treaties and their oaths; that it seemed

must know beforehand the question under debate: he may compose all the arguments, objections, and answers, such as he thinks will be most proper for his discourse: if any thing new occur, he may supply it from his own invention; nor will the difference be very apparent between his elaborate and his extemporary compositions. The mind naturally continues with the same force which it has acquired by its motion; as a vessel, once impelled by the oars, carries on its course for some time, when the original impulse is suspended.

**563. WILLIAM AND MARY.**—The proposition, in which all that were for the filling the throne agreed at last, was, that both the prince and princess should be made conjunct sovereigns; but, for the preventing of any distractions, that the administration should be singly in the prince. The princess continued all the while in Holland, being shut in there, during the east winds, by the freezing of the rivers, and by contrary winds after the thaw came. So that she came not to England till all the debates were over. The prince's enemies gave it out that she was kept there by order, on design that she might not come over to England to claim her right. So parties began to be formed, some for the prince, and others for the princess. Upon this, the Earl of Danby sent one over to the princess, and gave her an account of the present state of that debate; and desired to know her own sense of the matter; for, if she desired it, he did not doubt but he should be able to carry it for setting her alone on the throne. She made him a very sharp answer; she said, she was the prince's wife, and would never be other than what she should be in conjunction with him and under him; and that she would take it extreme unkindly, if any, under a pretence of their care of her, would set up a divided interest between her and the prince. And, not content with this, she sent both Lord Danby's letter and her answer to the prince. Her sending it thus to him was the most effectual discouragement possible to any attempt for the future to create a misunderstanding or jea-

lousy between them. The prince bore this with his usual phlegm; for he did not expostulate with the Earl of Danby upon it, but continued still to employ and to trust him. And afterwards he advanced him, first to be a marquis, and then to be a duke. — *Burnet*.

**564. HANNIBAL TO SCIPIO.**—Hannibal first saluted Scipio, and began in the following manner: Well would it have been if the Romans had never coveted anything beyond the extent of Italy, nor the Carthaginians beyond that of Africa; but had both of them remained contented with the possession of those fair empires, which nature itself seems indeed to have circumscribed with separate bounds. But, since we engaged in war against each other, first to acquire the sovereignty of Sicily, and afterwards that of Spain; since at last, like men infatuated by fortune, we advanced so far together in our preposterous course, as to bring even the safety of our own native seats into alternate danger, that danger which you have so lately known, and to which we also at this moment are exposed, what now remains but to endeavour, by ourselves, to deprecate the anger of the gods, and find some means, if it be possible, of putting an end to this most obstinate contention. I, for my part, who have seen, in the course of a long experience, the great inconstancy of Fortune, with how slight a turn she effects the greatest changes, and that she sports with us continually as with children, am most ready to consent to a peace. But much do I fear that you, Publius, who still are in the flower of your age, whose designs both in Spain and Africa have all been attended with success, and who have never hitherto been driven back in your course by any adverse blast, will be inclined to different sentiments, and not be moved by my persuasions, how worthy soever they be of credit. Yet consider only, and observe, at least in one example, the instability of human affairs; an example, not drawn from distant times, but which is present now to your eyes. In a word, view it in me who am before you. I am

that Hannibal, who, after the battle of Cannæ, was master of almost the whole of Italy; and having advanced not long afterwards into the very neighbourhood of Rome, fixed my camp within forty furlongs of the city, and deliberated with myself in what manner I should dispose of you and your country. Behold me now, returned to Africa, and holding a conference with you, a Roman, concerning my own safety, and that of all the Carthaginians. Let this example incline you to embrace moderate sentiments, and to judge in this conjuncture as it becomes a man to judge; that is, to choose always the greatest good and the least evil. And surely no man of sense would ever voluntarily meet the danger to which you are now exposed. For if you should gain the victory in the present battle, you will add but little either to the reputation of your country or your own; but if you should be conquered, the whole fame and glory of all your former actions will be for ever lost. What then is the purpose of this discourse? It is to inform you, that the countries which have been the objects of our wars, Sardinia, Sicily, and Spain, shall be yielded to the Romans; and that the Carthaginians at no future time shall attempt to recover, by arms, the possession of these territories. To the Romans, likewise, shall belong all the islands which lie between Sicily and Africa. These conditions, while they leave Carthage in security, at the same time are, in my opinion, highly honourable both to yourself and to all the Romans.

**565. SCIPIO TO HANNIBAL.**—Here Hannibal ended his discourse; and Scipio answered in the following words: It was well known, he said, that the Carthaginians, and not the Romans, were the cause both of the war of Sicily and of that of Spain; that Hannibal himself was most perfectly acquainted with this truth; and that the gods had also borne testimony to it, by turning success to the side, not of those who had unjustly attacked, but of those who had taken arms in their own defence. He then added, likewise,

that no man was more strongly impressed than himself with a just sense of the instability of fortune, and the uncertain course of human affairs. But with respect, continued he, to the terms which you offer ; if, before the Romans had come into Africa, you had retired from Italy, and proposed to us the same conditions of peace, you would not perhaps have been disappointed in your hopes. At this time, when you have been most reluctantly compelled to abandon Italy, and we have, on the other hand, passed over into Africa, and have rendered ourselves masters of all the open country, it is clear that the state of affairs is very considerably changed. But, beside this difference, there is something also of much greater moment. When your countrymen were defeated, and sued for peace, we refused not to accede to their request. A treaty was framed in writing ; which, besides those concessions which you have now proposed, contained also the following articles : That the Carthaginians should restore without ransom all the Roman prisoners ; should deliver up to us their decked ships ; should pay a sum of five thousand talents ; and, in the last place, that they should give hostages for the performance of all that was imposed. Such were the conditions, to which we on both sides gave consent. We then deputed jointly ambassadors to Rome, to lay the treaty before the senate and the people, on our part intimating that we approved of the conditions ; the Carthaginians, on the other hand, requesting, even with entreaty, that they might be accepted. They were accordingly admitted by the senate, and were ratified by the people. But no sooner have the Carthaginians obtained what they desired, than they annul at once the whole treaty by an action of the grossest perfidy. After such conduct, what remains to be done ? Put yourself in my place, and answer. Shall we release them now from all the heaviest of the conditions that were before imposed ? This would, indeed, be an admirable method, by rewarding their treachery, to teach them to deceive in future times the

persons by whom they had been obliged. Or think you, if they could obtain their wish, that they would hold themselves indebted to us for the favour? They before obtained what with the most earnest supplication they desired. And yet, no sooner had they conceived some faint hopes from your return, than they again disclosed their enmity, and renewed hostilities against us. If you had added, therefore, some conditions still more rigorous, the treaty might once more have been carried before the Roman people. But since you have detracted even from those which were admitted, the terms which you now propose cannot so much as be referred to their consideration. To what then tends my discourse? It is to acquaint you, that you must either submit yourselves and your country to our discretion, or conquer us in a battle. After these discourses, which left no hopes of accommodation, the two generals parted from each other and retired.

**566. WILLIAM'S SENTIMENTS.** — He told them he had been till then silent, because he would not say or do anything that might seem in any sort to take from any person the full freedom of deliberating and voting in matters of such importance; he was resolved neither to court nor threaten any one, and therefore he had declined to give out his own thoughts. Some were for putting the government in the hands of a regent; he would say nothing against it, if it was thought the best means for settling their affairs; only he thought it necessary to tell them, that he would not be the regent; so, if they continued in that design, they must look out for some other person to be put in that post: he himself saw what the consequences of it were like to prove, so he would not accept of it. Others were for putting the princess singly on the throne, and that he should reign by her courtesy. He said no man could esteem a woman more than he did the princess; but he was so made, that he could not think of holding anything by apron strings; nor could he think it reasonable to have any share in the government,



unless it was put in his person, and that for term of life ; if they did think it fit to settle it otherwise. he would not oppose them in it, but he would go back to Holland, and meddle no more in their affairs. He assured them that, whatsoever others might think of a crown, it was no such thing in his eyes, but that he could live very well and be well pleased without it. In the end he said, that he could not resolve to accept of a dignity, so as to hold it only on the life of another ; yet he thought, that the issue of Princess Anne should be preferred in the succession to any issue that he might have by any other wife than the princess. All this he delivered to them in so cold and unconcerned a manner, that those who judged of others by the dispositions that they felt in themselves, looked on it all as artifice and contrivance.—*Burnet.*

**567. PRINCE EUGENE.**—The prince is of that stature which makes a man most easily become all parts of exercise ; has height to be graceful on occasions of state and ceremony, and no less adapted for agility and dispatch ; his aspect is erect and composed ; his eye lively and thoughtful, yet rather vigilant than sparkling ; his action and address the most easy imaginable, and his behaviour in an assembly peculiarly graceful in a certain art of mixing insensibly with the rest, and becoming one of the company, instead of receiving the courtship of it. The shape of his person, and composure of his limbs, are remarkably exact and beautiful. There is in his looks something sublime, which does not seem to arise from his quality or character, but the innate disposition of his mind. It is apparent that he suffers the presence of much company, instead of taking delight in it ; and he appeared in public, while with us, rather to return good-will, or satisfy curiosity, than to gratify any taste he himself had of being popular. As his thoughts are never tumultuous in danger, they are as little discomposed on occasions of pomp and magnificence. A great soul is affected, in either case, no further than in considering the properest me-

thods to extricate itself from them. If this hero has the strong incentives to uncommon enterprises that were remarkable in Alexander, he prosecutes and enjoys the fame of them with the justness, propriety, and good sense of Cæsar. It is easy to observe in him a mind as capable of being entertained with contemplation as enterprise ; a mind ready for great exploits, but not impatient for occasions to exert itself. The prince has wisdom and valour in as high perfection as man can enjoy it ; which noble faculties, in conjunction, banish all vain glory, ostentation, ambition, and all other vices which might intrude upon his mind, to make it unequal. These habits and qualities of soul and body render this personage so extraordinary, that he appears to have nothing in him but what every man should have in him, the exertion of his very self, abstracted from the circumstances in which fortune has placed him. Thus, were you to see Prince Eugene, and were told he was a private gentleman, you would say he is a man of modesty and merit. Should you be told that was Prince Eugene, he would be diminished no otherwise, than that part of your distant admiration would turn into familiar good-will.—*Steele*.

**568. SETTLEMENT OF 1688.**— There were other differences in the form of the settlement. The republican party were at first for deposing King James by a formal sentence, and for giving the crown to the prince and princess by as formal an election. But that was overruled in the beginning. I have not pursued the relation of the debates according to the order in which they passed, which will be found in the journal of both houses during the convention. But having had a great share myself in the private managing of these debates, particularly with many of the clergy, and with the men of the most scrupulous and tender consciences, I have given a very full account of all the reasonings on both sides, as that by which the reader may form and guide his own judgment of the whole affair. Many protestations passed in the house of lords in the progress of the debate. The party for regency was for a time most prevailing ; and

then the protestations were made by the lords that were for the new settlement. The house was very full : about a hundred and twenty were present. And things were so near an equality, that it was at last carried, by a very small majority of two or three, to agree with the commons in voting the abdication and the vacancy of the throne ; against which a great protestation was made ; as also against the final vote, by which the Prince and Princess of Orange were desired to accept of the crown, and declared to be king and queen ; which went very hardly.—*Burnet*.

**569. INDIAN GOVERNMENT IN 1784** — The several irruptions of Arabs, Tartars, and Persians into India were, for the greater part, ferocious and bloody, and wasteful in the extreme. Our entrance into the dominion of that country was, as generally, with small comparative effusion of blood, being introduced by various frauds and delusions, and by taking advantage of the incurable, blind, and senseless animosity which the several country powers bear towards each other, rather than by open force. But the difference in favour of the first conquerors is this ; the Asiatic conquerors very soon abated of their ferocity, because they made the conquered country their own. They rose or fell with the rise or fall of the territory they lived in. Fathers there deposited the hopes of their posterity, and children there beheld the monuments of their fathers. Here their lot was finally cast ; and it is the natural wish of all that their lot should not be cast in a bad land. Poverty, sterility, and desolation, are not a recreating prospect to the eye of man, and there are very few who can bear to grow old among the curses of a whole people. If their passion or their avarice drove the Tartar lords to acts of rapacity or tyranny, there was time enough, even in the short life of man, to bring round the ill effects of an abuse of power upon the power itself. If hoards were made by violence and tyranny, they were still domestic hoards ; and domestic profusion, or the rapine of a more powerful and prodigal hand, restored them to the people.

With many disorders, and with few political checks upon power, nature had still fair play ; the sources of acquisition were not dried up, and therefore the trade, the manufactures, and the commerce of the country flourished. Even avarice and usury itself operated both for the preservation and the employment of national wealth. The husbandman and manufacturer paid heavy interest, but then they augmented the fund from whence they were again to borrow. Their resources were dearly bought, but they were sure, and the general stock of the community grew by the general effort.

**570.** But under the English government all this order is reversed. The Tartar invasion was mischievous ; but it is our protection that destroys India. It was their enmity, but it is our friendship. Our conquest there, after twenty years, is as rude as it was the first day. The natives scarcely know what it is to see the grey head of an Englishman. Young men (boys almost) govern there, without society and without sympathy with the natives. They have no more social habits with the people than if they still resided in England, nor indeed any species of intercourse but that which is necessary to making a sudden fortune with a view to a remote settlement. Animated with all the avarice of age, and all the impetuosity of youth, they roll in one after another, wave after wave, and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting. Every rupee of profit made by an Englishman is lost for ever to India. With us are no retributory superstitions, by which a foundation of charity compensates, through ages, to the poor, for the rapine and injustice of a day. With us no pride erects stately monuments, which repairs the mischiefs which pride had produced, and which adorn a country out of its own spoils. England has erected no churches, no hospitals, no palaces, no schools. England has built no bridges, made *no high roads*, cut no navigations, dug out no reservoirs.

Every other conqueror of every other description has left some monument, either of state or beneficence, behind him. Were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by any thing better than the ouran outang or the tiger.

571. There is nothing in the boys we send to India worse than the boys whom we are whipping at school, or that we see trailing a pike, or bending over a desk at home. But as English youth in India drink the intoxicating draught of authority and dominion before their heads are able to bear it, and as they are full grown in fortune long before they are ripe in principle, neither nature nor reason have any opportunity to exert themselves for remedy of the excesses of their premature power. The consequences of their conduct, which in good minds (and many of theirs are probably such) might produce penitence or amendment, are unable to pursue the rapidity of their flight. Their prey is lodged in England, and the cries of India are given to seas and winds, to be blown about, in every breaking up of the monsoon, over a remote and unhearing ocean. In India all the vices operate by which sudden fortune is acquired ; in England are often displayed, by the same persons, the virtues which dispense hereditary wealth. Arrived in England, the destroyers of the nobility and gentry of a whole kingdom will find the best company in this nation, at a board of elegance and hospitality. Here the manufacturer and husbandman will bless the just and punctual hand that in India has torn the cloth from the loom, or wrested the scanty portion of rice and salt from the peasant of Bengal, or wrung from him the very opium in which he forgot his oppressions and his oppressor. They marry into your families, they enter into your senate, they ease your estates by loans, they raise their value by demand, they cherish and protect your relations which lie heavy on your patronage ; and there is scarcely a house in the kingdom

that does not feel some concern or interest, that makes all reform of our eastern government appear officious and disgusting, and on the whole a most discouraging attempt. In such an attempt you hurt those who are able to return kindness or to resent injury. If you succeed, you save those who cannot so much as give you thanks. All these things show the difficulty of the work we have on hand, but they show its necessity too. Our Indian government is, in its best state, a grievance; it is necessary that the correctives should be uncommonly vigorous, and the work of men sanguine, warm, and even impassioned in the cause. But it is an arduous thing to plead against abuses of a power which originates from our own country, and affects those whom we are used to consider as strangers. — *Burke*.

**572. CHARLES I. TO THE COMMISSIONERS.** — The king received them very graciously, and told them they could not believe that any man could desire a peace more heartily than himself, because no man suffered so much by the want of it; that though he was without any man to consult with, and without a secretary to write what he should dictate, yet they should not be put to stay long for an answer; which he gave them within two or three days, all written in his own hand, in which, after he had lamented his present condition, and the extreme restraint he was under, he said, He did very cheerfully embrace their motion, and accepted a treaty they promised should be with honour, freedom and safety; which he hoped they did really intend should be performed; for that, in the condition he was in, he was so totally ignorant and uninformed of the state of all his dominions, that a blind man was as fit to judge of colours as he was to treat concerning the peace of the kingdom, except they would first revoke their votes and orders, by which all men were prohibited and forbid to come, write, or speak to him. For the place, he could have wished, for the expedition that would have resulted from thence, that it might have been in or near London, to the end that the parlia-

ment's resolution and determination might have been sooner known upon any imminent occasion that might have grown in the treaty, than it could be at such a distance : however, since they had resolved that it should be in the Isle of Wight, he would not except against it, but named the town of Newport for the place of the treaty. He said, though he desired all expedition might be used towards the beginning and ending the treaty, yet he should not think himself in any freedom to treat, except, before the treaty begun, all such persons might have liberty to repair to him, whose advice and assistance he should stand in need of in the treaty.—*Clarendon*.

**573. SENSE OF BEAUTY.**—*E.* Is not a thing said to be perfect in its kind, when it answers the end for which it was made? *A.* It is. *E.* The parts, therefore, in true proportions must be so related and adjusted to one another, as that they may best conspire to the use and operation of the whole. *A.* It seems so. *E.* But the comparing parts one with another, the considering them as belonging to one whole, and the referring this whole to its use or end, should seem the work of reason, should it not? *A.* It should. *E.* Proportions therefore are not, strictly speaking, perceived by the sense of sight, but only by reason through the means of sight. *A.* This I grant. *E.* Consequently beauty, in your sense of it, is an object, not of the eye, but of the mind. *A.* It is. *E.* The eye, therefore, alone cannot see that the chair is handsome, or a door well proportioned. *A.* It seems to follow ; but I am not clear as to this point. *E.* Let us see if there be any difficulty in it. Could the chair you sit on, think you, be reckoned well proportioned or handsome, if it had not such a height, breadth, wideness, and was not so far reclined as to afford a convenient seat? *A.* It could not. *E.* The beauty, therefore, or symmetry of a chair cannot be apprehended but by knowing its use, and comparing its figure with that use, which cannot be done by the eye alone, but is the effect

of judgment. It is therefore one thing to see an object, and another to discern its beauty *A.* I admit this to be true. — *Berkeley.* \*

• 574. CHARLES I. AND HIS CHILDREN.—In this conversation, as if his Majesty had foreseen all that befell him afterwards, and which at that time sure he did not suspect, he took great care to instruct his children how to behave themselves, if the worst should befall him that the worst of his enemies did contrive or wish; and that they should preserve unshaken their affection and duty to the prince their brother. The Duke of York was then about fourteen years of age, and so, capable of any information or instruction the king thought fit to give him. His Majesty told him, that he looked upon himself as in the hands and disposal of the army, and that the parliament had no more power to do him good or harm than as the army should direct or permit; and that he knew not, in all this time he had been with them, what he might promise himself from those officers of the army at whose devotion it was; that he hoped well, yet with much doubt and fear; and therefore he gave him this general direction and command, that if there appeared any such alteration in the affection of the army, that they restrained him from the liberty he then enjoyed of seeing his children, or suffered not his friends to resort to him with that freedom that they enjoyed at present, he might conclude they would shortly use him worse, and that he should not be long out of prison; and therefore from the time he discovered such an alteration, he should bethink himself how he might make an escape out of their power, and transport himself beyond the seas. The place he recommended to him was Holland, where he presumed his sister would receive him very kindly, and that the Prince of Orange, her husband, would be well pleased with

\* Other passages from Berkeley's Dialogues, suitable for translation into Latin as well as Greek, will be found in the twin volume to this, *Intituled Palæstra Stili Græci.*



it, though possibly the states might restrain him from making those expressions of his affection his own inclination prompted him to. He wished him to think always of this, as a thing possible to fall out, and so spake frequently to him of it, and of the circumstances and cautions which were necessary to attend it.— *Clarendon*.

**575. LINKS OF BEING.**— That there should be more species of intelligent creatures above us, than there are of sensible and material below us, is probable to me from hence, that in all the visible corporeal world we see no chasms and no gaps. All quite down from us, the descent is by easy steps, and a continued series of things, that in each remove differ very little from the other. There are fishes that have wings, and are not strangers to the airy region ; and there are some birds that are inhabitants of the water, whose blood is cold as fishes', and their flesh so like in taste, that the scrupulous are allowed them on fish days. There are animals so near of kin, both to birds and beasts, that they are in the middle between both : amphibious animals link the terrestrial and aquatic together ; seals live at land and at sea, and porpoises have the warm blood and entrails of a hog ; not to mention what is confidently reported of mermaids and sea-men. There are some brutes, that seem to have as much knowledge and reason as some that are called men ; and the animal and vegetable kingdoms are so nearly joined, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them ; and so on till we come to the lowest and the most inorganical parts of matter, we shall find everywhere that the several species are linked together, and differ but in almost insensible degrees. And when we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the magnificent harmony of the universe, and the great design and infinite goodness of the Architect, that the species of creatures should also, by gentle degrees, ascend upward

from us toward his infinite perfection, as we see they gradually descend from us downward: which if it be probable, we have reason then to be persuaded that there are far more species of creatures above us than there are beneath; we being in degrees of perfection much more remote from the infinite being of God, than we are from the lowest state of being, and that which approaches nearest to nothing. And yet of all those distinct species we have no clear distinct ideas. — *Locke*.

**576.** AN ENGLISH STATESMAN. — No man can believe that at this time I mean to lean on the venerable memory of a great man, whose loss we deplore in common. Our little party differences have been long ago composed; and I have acted more with him, and certainly with more pleasure with him, than ever I acted against him. Undoubtedly Mr. Grenville was a first-rate figure in this country. With a masculine understanding, and a stout and resolute heart, he had an application undissipated and unwearied. He took public business, not as a duty which he was to fulfil, but as a pleasure he was to enjoy; and he seemed to have no delight out of this house, except in such things as some way related to the business that was to be done in it. If he was ambitious, I will say this for him, his ambition was of a noble and generous strain. It was to raise himself, not by the low pinking politics of a court, but to win his way to power through the laborious gradations of public service; and to secure to himself a well-earned rank in parliament by a thorough knowledge of its constitution, and a perfect practice in all its business. Sir, if such a man fell into errors, it must be from defects not intrinsic; they must be rather sought in the particular habits of his life, which, though they do not alter the groundwork of character, yet tinge it with their own hue. He was bred in a profession. He was bred to the law, which is, in my opinion, one of the first and noblest of human sciences; a science which does *more to quicken and invigorate the understanding than all*

other kinds of human learning put together ; but it is not apt, except in people very happily born, to open and liberalise the mind exactly in the same proportion. Passing from that study, he did not go very largely into the world, but plunged into business ; I mean into the business of office, and the limited and fixed methods and forms established there. Much knowledge is undoubtedly to be had in that line ; and there is no knowledge which is not valuable. But it may be truly said, that men too much conversant in office are rarely minds of remarkable enlargement. Their habits are apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. These forms are adapted to ordinary occasions ; and therefore persons who are nurtured in office do admirably well, as long as things go on in their common order ; but when high roads are broken up, and the waters out, when a new and troubled scene is open, and the file affords no precedent, then it is that a far greater knowledge of mankind, and a more extensive comprehension of things, is requisite than ever office gave, or than office can ever give. — *Burke*.

**577. LOGIC.** — Thus a man without rules of logic may acquire the habit of reasoning justly in mathematics ; and, I believe, he may, by like means, acquire the habit of reasoning justly in mechanics, in jurisprudence, in politics, or in any other sciences. Good sense, good examples, and assiduous exercise, may bring a man to reason justly and acutely in his own profession without rules. But if any man think, that from this concession he may infer the inutility of logic, he betrays a great want of that art by this inference ; for it is no better reasoning than this — that because a man may go from Edinburgh to London by the way of Paris, therefore any other road is useless. There is perhaps no practical art which may not be acquired, in a very considerable degree, by example and practice, without reducing it to rules. But practice, joined with rules, may carry a man

in his art farther and more quickly than practice without rules. Every ingenious artist knows the utility of having his art reduced to rules, and by that means made a science. He is thereby enlightened in his practice, and works with more assurance. By rules he sometimes corrects his own errors, and often detects the errors of others; he finds them of great use to confirm his judgment, to justify what is right, and to condemn what is wrong. — *Home*.

**578. MACHIAVEL'S OPINION.** — Machiavel, in this, was in the right, though he got an ill name by it with those who take what he says from the report of other men, or do not enough consider themselves what he says, and his method in speaking: (he was as great an enemy to tyranny and injustice in any government, as any man then was, or now is; and says,) That a man were better be a dog than be subject to those passions and appetites which possess all unjust, and ambitious, and tyrannical persons; but he confesses, That they who are so transported, and have entertained such wicked designs as are void of all conscience, must not think to prosecute them by the rules of conscience, which was laid aside, or subdued, before they entered upon them; they must make no scruple of doing all those impious things which are necessary to compass and support the impiety to which they have devoted themselves; and therefore he commends Cæsar Borgia for not being startled with breach of faith, perjuries, and murders, for the removal of those men who he was sure would cross and enervate the whole enterprise he had resolved and addicted himself to; and blames those usurpers who had made themselves tyrants for hoping to support a government by justice which they had assumed unjustly, and which, having wickedly attempted, they manifestly lost by not being wicked enough. The common adage, That he who hath drawn his sword against his prince ought to throw away the scabbard, never to think of sheathing it again, will still hold good; and *they who enter upon unwarrantable enterprises, must pursue*

many unwarrantable ways to preserve themselves from the penalty of the first guilt. — *Clarendon*.

**579. A NOBLE CHARACTER.** — I hardly have observed any one fill his several duties of life better than Ignotus. All the under parts of his behaviour, and such as are exposed to common observation, have their rise in him from great and noble motives. A firm and unshaken expectation of another life makes him become this; humanity and good nature, fortified by the sense of virtue, has the same effect upon him as the neglect of all goodness has upon others. Being firmly established in all matters of importance, that certain inattention which makes men's actions look easy, appears in him with greater beauty: by a thorough contempt of little excellences, he is perfectly master of them. His temper of mind leaves him under no necessity of studying his air, and he has this peculiar distinction, that his negligence is unaffected. He that can work himself into a pleasure in considering this being as an uncertain one, and think to reap an advantage by its discontinuance, is in a fair way of doing all things with a graceful unconcern and a gentlemanlike ease. Such a one does not behold his life as a short, transient, perplexing state, made up of trifling, pleasures and great anxieties, but he sees it in quite another light: his griefs are momentary, and his joys immortal. Reflection upon death is not a gloomy and a sad thought of resigning everything that he delights in, but it is a short night followed by an endless day. What I would here contend for is, that the more virtuous the man is, the nearer he will naturally be to the character of genteel and agreeable. A man, whose fortune is plentiful, shows an ease to his countenance, and confidence in his behaviour, which he that is under wants and difficulties cannot assume. It is thus with the state of the mind; he that governs his thoughts with the everlasting rules of reason and sense, must have something so inexpressively graceful in his words and actions, that every circumstance must become him. The

change of persons or things around him does not at all alter his situation ; but he looks disinterested in the occurrences with which others are distracted, because the greatest purpose of his life is to maintain an indifference both to it and to all its enjoyments. In a word, to be a fine gentleman is to be a generous and a brave man. What can make a man so much in constant good humour, and shine, as we call it, as to be supported by what can never fail him, and to believe that whatever happens to him was the best thing that could possibly befall him, or else He on whom it depends would not have permitted it to have fallen on him at all?—*Steele.*

**580. RACES IN THE 12TH CENTURY.**— There is, without one of the gates, immediately in the suburb, a certain smooth field in name and reality. There every Friday, unless it be one of the more solemn festivals, is a noted show of well-bred horses exposed for sale. The earls, barons, and knights, who are at the time resident in the city, as well as most of the citizens, flock thither either to look on or buy. It is pleasant to see the nags, with their sleek and shining coats, smoothly ambling along, raising and setting down alternately, as it were, their feet on either side ; in one part are horses better adapted to esquires ; these, whose pace is rougher but yet expeditious, lift up and set down, as it were, the two opposite fore and hind feet together ; in another the young blood colts, not yet accustomed to the bridle,

“ Which upright walk on pasterns firm and straight,  
Their motions easy, prancing in their gait.”

In a third are the horses for burden, strong and stout-limbed ; and in a fourth the more valuable chargers, of an elegant shape and noble height, with nimbly moving ears, erect necks, and plump haunches. In the movements of these the purchasers observe first their easy pace, and then *their* gallop, which is when their fore feet are raised from

the ground and set down together, and the hind ones in like manner alternately. When a race is to be run by such horses as these, and perhaps by others, which in like manner, according to their breed, are strong for carriage, and vigorous for the course, the people raise a shout, and order the common horses to be withdrawn to another part of the field. The jockeys, who are boys expert in the management of horses, which they regulate by means of curb bridles, sometimes by threes, and sometimes by twos, according as the match is made, prepare themselves for the contest. Their chief aim is to prevent a competitor getting before them. The horses too, after their manner, are eager for the race; their limbs tremble, and, impatient of delay, they cannot stand still; upon the signal being given, they stretch out their limbs, hurry over the course, and are borne along with unremitting speed. The riders, inspired with the love of praise and the hope of victory, clap spurs to their flying horses, lashing them with their whips, and inciting them by their shouts: you would think, with Heraclitus, that all things were in motion, and that Zeno's opinion was altogether erroneous, when he said that there was no such thing as motion, and that it was impossible to reach the goal.—*Fitz-Stephen.*

**581. WASHINGTON.**—His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon or Locke; and, as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a re-adjustment. The consequence was, that he often failed in the field, and rarely

against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed ; refraining if he saw a doubt, but, when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known ; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high-toned ; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bounds, he was most tremendous in his wrath.

• 582. In his expenses he was honourable but exact ; liberal in contributions to whatever promised utility ; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections ; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine, his stature exactly what one would wish ; his deportment easy, erect and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agricultural and English history. His correspondence became necessa-



rily extensive, and, with journalising his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in a few points indifferent; and it may truly be said, that never did nature and fortune combine more completely to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.—*Jefferson.*

**583. PITT ON ECONOMICAL REFORM.**—He began with declaring, that when a subject of so much importance was under discussion in that house, he thought it the duty of every member of parliament to speak his sentiments upon it, that his constituents might be able to form a judgment how far he was likely to prove a faithful representative, and whether he avowed himself a true friend to the liberties of the people, or meant to uphold the influence of the crown, in its present increased and dangerous extent. He observed that he perfectly approved of a sentiment which had been thrown out by a gentleman who opposed the bill, that such a plan of economy as that proposed by the bill should have originated with the crown itself. It ought to have come from his Majesty's ministers. It would have come with more benefit to the public service, if it had sprung from the royal breast. His Majesty's ministers ought to have come forward, and proposed a reduction in the civil list, and thereby given the people the consolation of knowing that their sovereign participated in the sufferings of the empire, and presented an honourable example of retrenchment, in an hour of

general difficulty. They ought to have consulted the glory of their royal master, and seated him in the hearts of his people, by abating from magnificence what was due to necessity. Instead of waiting for the slow request of a burthened people, they should have courted popularity by a voluntary surrender of useless revenue. Far more agreeable would it have been to that house to accede, than to propose; much more pleasing to have observed the free exercise of royal bounty, than to make the appeal, and point out what was right, or what was necessary. But if the ministry failed to do this, if they interfered between the benignity of the sovereign and the distresses of his people, and stopped the tide of royal sympathy, was that a reason why the house of commons, his Majesty's public counsellors, should desist from a measure so congenial to the paternal feelings of the sovereign, so applicable to the wants and distresses of the people? The natural beneficence of the royal heart would be gratified by the seasonable remittance; and it was surely no reason that, because the ministry failed to do their duty, the house should cease to attend to theirs.

**584.** It had been agreed on all hands, that the burthens under which the people groaned — burthens that were more likely to be increased than diminished — were of a degree of pressure that was scarcely tolerable; and that every man, who pointed out a practicable mode of relief, would deserve well of his country. The bill now before the house met this idea completely; its effect would be salutary, its operation easy. What was it that it aimed at? Not the taking from the crown any one necessary part of its expense; not the abridgement of what was useful, or what was honourable; not the smallest degradation of its glory; but a mere curtailment of useless pageantry, of empty show, and idle pomp. It was undoubtedly an unpleasant thing for that house to take any step that tended to lessen the income of his Majesty. Attached to the person of the sovereign by principles of the *truest* loyalty and the purest affection, they could not, with

sensations of comfort and ease, proceed with a bill of such a nature as that which was now before the house. But then it should be remembered that their constituents were paying enormous taxes, that the national distress was generally felt, and that the extreme necessity of the times called upon the crown to take its share in the public misfortunes, and to contribute something at least towards the public expense.

**585.** Mr. Pitt then adverted to the objection that had been made to the bill, that the saving proposed by it was a matter of trifling consideration, when measured by the necessities or the expenses of the time. It proposed to bring no more than 200,000*l.* a year into the public treasury, and that sum was insignificant, in the public account, when compared with the millions we spend. This was surely the most singular and unaccountable species of reasoning that ever was attempted in any assembly. The calamities of the crisis were too great to be benefited by economy; our expenses were so enormous, that it was ridiculous to attend to little matters of account. We have spent so many millions, that thousands are beneath our consideration. We were obliged to spend so much, that it was foolish to think of saving any. By such strange language as this had the excellent bill now before the house been opposed. But it had also been said, that the king's civil list was an irresumable parliamentary grant, and it had even been compared to a private freehold. The weakness of such arguments was their best refutation. It was true that parliament had made the grant of the civil list revenue especially for his Majesty's life. But for what purposes was this? Was it merely for his Majesty's private use? No man, he was confident, would venture to assert any such thing. The civil list revenue was granted to his Majesty as the executive part of the state, to support the government, to pay the judges, to pay the other great officers, and to maintain the grandeur, the dignity, and the lustre of the crown, in which every one of

his subjects had an interest. His Majesty, in fact, was the trustee of the public, subject to parliamentary supervision; and though tutelage was a harsh term, surely no man would say that it was any degradation to a British prince to be under the guardianship of a British parliament. The parliament had made the grant, and undoubtedly had a right to resume it, when the necessity of affairs rendered such a resumption so necessary as it was at present. It would be an unpleasant task to investigate the great difference that there was between the wealth of the empire when that revenue was granted, and the wealth at the present time. It would serve, however, to show, that the sum of revenue which was necessary to the support of the common dignity of crown and people at that time, ought now to be reduced, as the public necessities had increased. The people who granted that revenue under the circumstances of the occasion, were justified in resuming a part of it under the pressing demand of an altered situation. Upon the whole, he approved entirely of the present bill; he felt himself, as a citizen of this country, and a member of that house, highly indebted to the author of it; and as he considered it essential to the being and the independence of his country, he would give it the most determined support.

**586. METAPHOR.**—Metaphors should be suited to the nature of the subject of which we treat; neither too many nor too gay, nor too elevated for it; that we may neither attempt to force the subject, by means of them, into a degree of elevation which is not consistent with it, nor, on the other hand, allow it to sink below its proper dignity. These directions apply to figurative language in general, and should always be kept in view. Some metaphors are allowable, and even beautiful, in poetry, which it would be absurd to employ in prose; some may be graceful in orations, which would be very improper in historical or philosophical composition. Figures are the dress of our sentiments. There is a natural congruity between the dress and the character

or rank of the person by whom it is worn. The same is the case with regard to figures and sentiments. The excessive or unseasonable employment of figures is mere foppery in writing; it gives a puerile air to composition, and diminishes rather than exalts the dignity of a subject. For, as in real life, true dignity is founded on character, not on dress and parade, so the dignity of composition must arise from intelligence and thought, not from ornament. A similar sentiment is happily inculcated by a very able writer in one of his masterly sermons. There is, says Dr. Brown, a certain taste in character and in moral judgment, as well as in the fine arts, which can be acquired only by a sound understanding, improved by extensive observation, and by opportunities of contemplating the best models of virtue which our present degraded and miserable state can afford. Striking but incoherent design, tumid and extravagant diction, passion affected and ill placed, glaring colouring, and meretricious ornaments of every kind, are, by uncultivated minds, preferred to the just proportion, the modesty, simplicity, and chaste elegance of nature.

**587.** Figures and metaphors should, upon no occasion, be scattered with too profuse a hand; and they should never be incongruous with the train of our sentiment. Nothing can be more unnatural than for a writer to carry on a process of reasoning, in the same kind of figurative language which he would employ in description. When he reasons, we look only for perspicuity; when he describes, we expect embellishment; when he divides or relates, we desire plainness and simplicity. One of the greatest secrets in composition is to know when to be simple. This always lends a heightening to ornament, in its proper place. The judicious disposition of shade makes the light and colouring strike the more. He is truly eloquent who can discourse of humble subjects in a plain style, who can treat important ones with dignity, and speak of things which are of a middle nature in a temperate strain. For one who upon no occasion can

express himself in a calm, orderly, distinct manner, but begins to be on fire before his readers are prepared to kindle along with him, has the appearance of a madman raving among persons who enjoy the use of their reason, or of a drunkard reeling in the midst of sober company. — *Irving.*

**588. EXECUTION OF LORD CAPEL.** — As soon as his Lordship had ascended the scaffold, he looked very vigorously about, and asked, whether the other lords had spoken to the people with their hats on; and being told that they were bare, he gave his hat to his servant, and then, with a clear and strong voice, he said, That he was brought thither to die for doing that which he could not repent of; that he had been born and bred under the government of a king whom he was bound in conscience to obey; under laws to which he had been always obedient; and in the bosom of a church which he thought the best in the world; that he had never violated his faith to either of these, and was now condemned to die against all the laws of the land, to which sentence he did submit. He enlarged himself in commending the great virtue and piety of the king, whom they had put to death, who was so just and so merciful a prince, and prayed to God to forgive the nation that innocent blood. Then he recommended to them the present king, who, he told them, was their true and their lawful sovereign, and was worthy to be so; that he had the honour to be some years near his person, and therefore he could not but know him well; and assured them that he was a prince of great understanding, of an excellent nature of great courage, an entire lover of justice, and of exemplary piety; that he was not to be shaken in his religion, and had all those princely virtues which could make a nation happy; and therefore advised them to submit to his government, as the only means to preserve themselves, their posterity, and the Protestant religion. And having, with great vehemence, recommended it to them, after some prayers very devoutly pronounced upon his knees, he submitted himself, with an

unparalleled Christian courage, to the fatal stroke, which deprived the nation of the noblest champion they had. He was a man in whom the malice of his enemies could discover very few faults, and whom his friends could not wish better accomplished, and who, indeed, would never have been contented to have lived under that government. His memory all men loved and revered, though few followed his example. He had always lived in a state of great plenty and general estimation, having a very noble fortune of his own by descent, and a fair addition to it by his marriage with an excellent wife, a lady of very worthy extraction, of great virtue and beauty, by whom he had a numerous issue of both sexes, in which he took great joy and comfort; so that no man was more happy in all his domestic affairs; and he was so much the more happy, in that he thought himself most blessed in them.— *Clarendon.*

**589. ELOQUENCE OF MORE THAN ONE KIND.**—I cannot leave this subject, without combating, in a few words, an opinion of Cicero, intimated in all his rhetorical pieces, and expressed very roundly in that little fragment which seems to have been part of a preface to his translation of Demosthenes and Æschines for and against Ctesiphon, but the authenticity of which was doubted by Manutius. It begins with a positive assertion that there are no distinct species of oratory, as there are of poetry; that although a tragic, an epic, and a lyric poet may be all equally perfect in their several ways, yet that no man can justly be called a speaker, unless he unite, in the highest degree, the powers of instructing, delighting, and moving every audience on every subject. A character so various, and a genius so comprehensive, must necessarily be the object, if ever it should exist, of general admiration; but why it is not sufficient to call such a man the greatest, without insisting that he is the only orator, or why an advocate who never applied his talents to the senatorial species of eloquence, may not attain perfection in the forensic, and so conversely, I am at a

loss to comprehend. Menander, you say, would not have desired to be like Homer; certainly not in his comedies: but every speaker wishes to resemble Demosthenes; as certainly not, when he is addressing the jury on the obstruction of ancient lights or the diversion of a watercourse. The kinds of speaking are different; and though one of them be more exalted than another, yet orators, as well as poets, may in those different kinds severally reach the summit: and this analogy may be extended to all the fine arts. Myron was not a less perfect sculptor in marble, because he was unable probably to finish gems with the delicacy of Trypho; nor, to speak of modern artists, will Rafaele ever be degraded from his high rank among painters, because he might not have been able to draw Cupids and Nymphs with the minute elegance of Albani; in the same manner as Demosthenes will always be allowed to have hurled the thunder of Grecian eloquence, although he could not perhaps (whatever Tully may suggest to the contrary) have spoken with the simple graces of Lysias. Philosophers may refine, and logicians may distinguish as learnedly and subtilly as they please; it will, after all, be true that the eloquence of a senator is of a species wholly different from the eloquence of an advocate; that the two kinds ought never to be confounded; and that a complete speaker before a jury or a single judge may strain his throat without effect in a popular assembly. If Cicero indeed meant no more than that the title of orator should be given only to one who, like himself, excels all men in every way, the argument is reduced to a mere dispute about words, which every writer may apply as he thinks proper, provided he apprize the reader of the new sense in which he means to use them; but surely he might have asserted, with equal propriety, that he alone who surpasses the rest of mankind in every sort of poetry deserves the appellation of a poet; for nothing can be more exact than the analogy between the two arts, and their near alliance is often acknowledged by the great man him-



self, with whose opinions I am taking so much liberty. Had he said that by the word orator he meant a speaker, who had cultivated every branch of his art, the Romans might have thought this an innovation in their language, but they would perhaps have adopted the definition on his authority. We are not, however, contending about the proper application of terms, or the abstract idea of universal genius: the single question is, whether there are not distinct species of oratory as there are of poetry, and whether a man may not be perfect in any one or more of them without having directed his talents to the cultivation of the rest; for the decision of which point, I appeal to such of my readers as have heard ten speeches at our English bar and as many in either house of parliament. — *Sir William Jones.*

590. CHARLES II.—The king had in his nature so little reverence or esteem for antiquity, and did in truth so much condemn old orders, forms, and institutions, that the objection of novelty rather advanced than obstructed any proposition. He was a great lover of new inventions, and thought them the effects of wit and spirit, and fit to controul the superstitious observation of the dictates of our ancestors: so that objection made little impression. And for the continuance of the same clause in future bills, he looked for it as necessary in order to the establishment of his bank, which would abundantly recompense for his loss of power in disposal of his own money. And though it was made appear, by very solid arguments, that the imagination of a bank was a mere chimera in itself, and the erecting it in the Exchequer must suppose that the crown must be always liable to a vast debt upon interest, which would be very ill husbandry, and that there was great hope that, after a happy peace should be concluded, and care should be taken to bring the expenses into a narrower compass, the king might in a short time be out of debt, yet all discourse against a bank was thought to proceed from pure ignorance. And Sir George was let loose to instruct them how easy it was to be

established, who talked imperiously of the method by which it came to be settled in Holland by the industry of very few persons, when the greatest men despaired of it as impracticable; yet the obstinacy of the other prevailed, and it was now become the strength, wealth, and security of the state; that the same would be brought to pass much more easily here, and would be no sooner done, than England would be the seat of all the trade of Christendom. And then, assuming all he said to be demonstration, he wrapped himself up, according to his custom, in a mist of words that nobody could see light in, but they who, by often hearing the same chat, thought they understood it.—*Clarendon*.

**591. GIOTTO.**—Instead of the harsh outline circumscribing the whole figure, the glaring eyes, the pointed feet and hands, and all the defects arising from a total want of shadow, the figures of Giotto exhibit a better attitude, the heads have an air of life and freedom, the drapery is more natural, and there are even some attempts at foreshortening their limbs. Besides these improvements, continues this author, Giotto was the first who represented in his pictures the effect of the passions on the human countenance. That he did not proceed further must be attributed to the difficulties which attend the progress of the art, and to the want of better examples. In many of the essential requisites of his profession, he was indeed equalled, if not surpassed, by some of his contemporaries. The colouring of Gaddi had more force and harmony, and the attitudes of his figures more vivacity. Simone da Sienna is to be preferred to him in the composition of his subjects, and other painters excelled him in other branches of the art; but Giotto had laid the solid foundation of their improvements. It is true, all that was effected by these masters may be considered only as the first rude sketch of a sculptor towards completing an elegant statue, and if no further progress had been made, there would not, upon the whole, have been much to commend; but, whoever considers the diffi-

culties under which their works were executed, the ignorance of the times, the rarity of good models, and the impossibility of obtaining instructions, will esteem them not only as commendable but wonderful productions, and will perceive with pleasure their first sparks of improvement, which were afterwards fanned into so bright a flame.—*Roscoe*.

**592. BURKE.**—The subtlety of his mind was undoubtedly that which rendered Burke a less popular writer and speaker than he otherwise would have been. It weakened the impression of his observations upon others, but I cannot admit that it weakened the observations themselves, that it took any thing from their real weight and solidity. Coarse minds think all that is subtle, futile; that because it is not gross, and obvious, and palpable to the senses, it is therefore light and frivolous, and of no importance in the real affairs of life; thus making their own confined understanding the measure of truth, and supposing that whatever they do not distinctly perceive is nothing. Seneca, who was not one of the vulgar, also says, that subtle truths are those which have the least substance in them, and consequently approach nearest to nonentity. But for my own part, I cannot help thinking that the most important truths must be the most refined and subtle, for that very reason, that they must comprehend a great number of particulars, and, instead of referring to any distinct or positive fact, must point out the combined effects of an extensive chain of causes, operating gradually, remotely, and collectively, and therefore imperceptibly. General principles are not the less true or important because from their nature they elude immediate observation; they are like the air, which is not the less necessary because we neither see nor feel it, or like that secret influence which binds the world together, and holds the planets in their orbits. The very same persons who are the most forward to laugh at all systematic reasoning as idle and impertinent, you will, the next moment, hear exclaiming bitterly against the baleful effects of new-

frangled systems of philosophy, or gravely descanting on the immense importance of instilling sound principles of morality into the mind. It would not be a bold conjecture, but an obvious truism, to say that all the great changes which have been brought about in the moral world, either for better or worse, have been introduced, not by the bare statement of facts, which are things already known, and which must always operate in the same manner, but by the development of certain opinions and abstract principles of reasoning on life and manners, on the origin of society and man's nature in general, which, being obscure and uncertain, vary from time to time, and produce correspondent changes in the human mind. They are the wholesome dew and rain, or the mildew and pestilence that silently destroy. To this principle of generalisation all religious creeds, the institutions of wise lawgivers, and the systems of philosophers, owe their influence.

**593. BURKE'S STYLE.**—One would suppose, to hear people talk of Burke, that his style was soft, smooth, showy, tender, insipid, full of fine words without any meaning. The essence of the gaudy or glittering style consists in producing a momentary effect by fine words and images, brought together without order or connection. Burke most frequently produced an effect by the remoteness and novelty of his combinations, by the force of contrast, by the striking manner in which the most opposite and unpromising materials were harmoniously blended together; not by laying his hands on all the fine things he could think of, but by bringing together those things which he knew would blaze out into glorious light by their collision. The florid style is a mixture of affectation and commonplace. Burke's was an union of untameable vigour and originality. Burke was not a verbose writer. If he sometimes multiplies words, it is not for want of ideas, but because there are no words that fully express his ideas, and he tries to do it as well *as he can* by different ones. He had nothing of the set or

formal style, the measured cadence or stately phraseology of Johnson and most of our modern writers. This style, which is what we understand by the artificial, is all in one key. It selects a certain set of words to represent all ideas whatever, as the most dignified and elegant, and excludes all others as low and vulgar. The words are not fitted to the things, but the things to the words. Every thing is seen through a false medium. It is putting a mask on the face of nature, which may indeed hide some specks and blemishes, but takes away all beauty, delicacy, and variety. It destroys all dignity or elevation, because nothing can be raised where all is on a level, and completely destroys all force, expression, truth and character, by arbitrarily confounding the difference of things, and reducing everything to the same insipid standard. To suppose that this stiff uniformity can add anything to real grace or dignity, is like supposing that the human body, in order to be perfectly graceful, should never deviate from its upright posture. Another mischief of this method is, that it confounds all ranks in literature. Where there is no room for variety, no discrimination, no nicety to be shown in matching the idea with its proper word, there can be no room for taste or elegance. A man must easily learn the art of writing, where every sentence is to be cast in the same mould; where he is only allowed the use of one word, he cannot choose wrong, nor will he be in much danger of making himself ridiculous by affectation or false glitter, when, whatever subject he treats of, he must treat it in the same way. This indeed is to wear golden chains for the sake of ornament. Burke was altogether free from the pedantry which I have here endeavoured to expose. His style was as original, as expressive, as rich and varied, as it was possible; his combinations were as exquisite, as playful, as happy, as unexpected, as bold and daring as his fancy. If anything, he ran into the opposite extreme of too great an inequality, if truth and nature could ever be carried to an extreme.

**594. POWER OF NATURAL SCENERY.**— The power of such characters in nature is not confined to the ideas which objects themselves immediately suggest ; for these are connected with others, which insensibly lead to subjects far distant perhaps from the original thought, and related to it only by similitude in the sensations they excite. In a prospect enriched and enlivened with inhabitants and cultivation, the attention is caught first by the circumstances which are gayest in the season—the bloom of an orchard, the festivity of a hayfield, and the carols of a harvest home ; but the cheerfulness which these infuse into the mind, expands afterwards to other objects than those immediately presented to the eye ; and we are thereby disposed to receive, and delighted to pursue, a variety of pleasing ideas, and every benevolent feeling. At the sight of a ruin, reflections on the change, the decay, and the desolation before us naturally occur ; and they introduce a long succession of others, all tinctured with that melancholy which these have inspired ; or if the monument revives the memory of former times, we do not stop at the simple fact which it records, but recollect many more coeval circumstances, which we see, not perhaps as they were, but as they are come down to us, venerable with age, and magnified by fame.

**595.** Even without the assistance of buildings, or other adventitious circumstances, nature alone furnishes materials for scenes which may be adapted to almost every kind of expression. Their operation is general, and their consequences infinite : the mind is elevated, depressed or composed, as gaiety, gloom, or tranquillity prevail in the scene, and we soon lose sight of the mean by which the character is formed. We forget the particular object it presents, and, giving way to these effects without recurring to the cause, we follow the track they have begun, to any extent which the dispositions they accord with will allow. It suffices that the scenes of nature have power to affect our *imagination* and our sensibility ; for such is the constitution

of the human mind, that if once it is agitated, the emotion often spreads beyond the occasion: when the passions are roused, their course is more strained; when the fancy is on the wing, its flight is unbounded; and, quitting the inanimate objects which first gave them their spring, we may be led, by thought above thought, widely differing in degree, but still corresponding in character, till we rise from familiar subjects to the sublimest conceptions, and are wrapt in the contemplation of whatever is great or beautiful which we see in nature, feel in man, or attribute to the Divinity. — *Whately.*

**596. AFFLUX OF KNOWLEDGE.**—The celebrated apothegm, that nations never profit by experience, becomes yearly more and more untrue. Political economy, at least, is found to have sound principles, founded in the moral and physical nature of man, which however lost sight of in particular measures — however even temporarily controverted — have yet a stronger and stronger testimony borne to them in each succeeding generation, by which they must, sooner or later, prevail. The idea once conceived and verified, that noble ends are to be achieved, by which the condition of the human species shall be permanently bettered, by bringing into exercise a sufficient quantity of sober thought, and by a proper adaptation of means, is of itself sufficient to set us earnestly on reflecting what ends are truly great and noble, either in themselves, or as conducive to others of a still loftier character; because we are not now, as heretofore, hopeless of attaining them. It is not now equally harmless and insignificant, whether we are right or wrong, since we are no longer supinely and helplessly carried down the stream of events, but feel ourselves capable of buffeting at least with its waves, or perhaps of riding triumphantly over them; for why should we despair that the reason which has enabled us to subdue all nature to our purposes, should (if assisted by the providence of God) achieve a far more difficult conquest, and ultimately find some means of ena-

bling the collective wisdom of mankind to bear down those obstacles which individual shortsightedness, selfishness, and passion, oppose to all improvements, and by which the highest hopes are continually blighted, and the fairest prospects marred?—*Herschel*.

**597. CHATHAM.** — Chatham's genius, like Burke's, burnt brightest at the last. The spark of liberty which had lain concealed and dormant, buried under the dirt and rubbish of state intrigue and vulgar faction, now met with congenial matter, and kindled up a flame of sacred vehemence in his breast. It burst forth with a fury and splendour that might have awed the world, and made kings tremble. He spoke as a man should speak, because he felt as a man should feel, in such circumstances. He came forward as the advocate of liberty, as the defender of the rights of his fellow-citizens, as the enemy of tyranny, as the friend of his country, and of mankind. He did not stand up to make a vain display of his talents, but to discharge a duty, to maintain that cause which was nearest his heart, to preserve the ark of the British constitution from every sacrilegious touch, as the high-priest of his calling, with a pious zeal. The feelings and the rights of Englishmen were enshrined in his heart; and with their united force braced every nerve, possessed every faculty, and communicated warmth and vital energy to every part of his being. The whole man moved under this impulse. He felt the cause of liberty as his own. He resented every injury done to her as an injury to himself, and every attempt to defend it as an insult upon his understanding. He did not stay to dispute about words, about nice distinctions, about trifling forms. He laughed at the little attempts of little retailers of logic to entangle him in senseless argument. He did not come there as to a debating club or law court, to start questions, and hunt them down; to wind and unwind the web of sophistry, to pick out the threads, and untie every *knot* with scrupulous exactness; to bandy logic with every



pretender to a paradox; to examine, to sift evidence; to dissect a doubt and halve a scruple; to weigh folly and knavery in scales together, and see on which side the balance preponderated; to prove that liberty, truth, virtue and justice were good things, or that slavery and corruption were bad things; he did not try to prove those truths which did not require any proof, but to make others feel them with the same force that he did; and to tear off the flimsy disguises with which the sycophants of power attempted to cover them. The business of an orator is not to convince, but to persuade; not to inform, but to rouse the mind; to build upon the habitual prejudices of mankind (for reason itself will do nothing), and to add feeling to prejudice, and action to feeling.

**598.** There is nothing new, or curious, or profound in Lord Chatham's speeches. All is obvious and common; there is nothing but what we already knew, or might have found out for ourselves. We see nothing but the familiar every-day face of nature. We are always in broad daylight. But then there is the same difference between our own conceptions of things and his representation of them, as there is between the same objects seen on a dull cloudy day or in the blaze of sunshine. His common sense has the effect of inspiration. He electrifies his hearers, not by the novelty of his ideas, but by their force and intensity. He has the same ideas as other men, but he has them in a thousand times greater clearness, and strength, and vividness. Perhaps there is no man so poorly furnished with thoughts and feelings but that, if he could recollect all that he knew, and had all his ideas at perfect command, he would be able to confound the puny arts of the most dexterous sophist that pretended to make a dupe of his understanding. But in the mind of Chatham, the great substantial truths of common sense, the leading maxims of the constitution, the real interests and general feelings of mankind, were in a manner embodied. He comprehended the whole of his subject at a

single glance ; every thing was firmly rivetted to its place ; there was no feebleness, no forgetfulness, no pause, no distraction ; the ardour of his mind overcame every obstacle, and he crushed the sophisms of his adversaries as we crush an insect under our feet. His imagination was of the same character as his understanding, and under the same guidance. Whenever he gave way to it, it flew an eagle flight, forth and right on ; but it did not become enamoured of its own motion, wantoning in giddy circles, or sailing with supreme dominion through the azure deep of air. It never forgot its errand, but went straight forward, like an arrow to its mark, with an unerring aim ; it was his servant, not his master.

599. To be a great orator does not require the highest faculties of the human mind, but it requires the highest exertion of the common faculties of our nature. He has no occasion to dive into the depths of science, or to soar aloft on angels' wings. He keeps upon the surface, he stands firm upon the ground ; but his form is majestic, and his eye sees far and near ; he moves among his fellows, but he moves among them as a giant among common men. He has no need to read the heavens, to unfold the system of the universe, or create new worlds for the delighted fancy to dwell in ; it is enough that he sees things as they are, that he knows, and feels, and remembers the common circumstances and daily transactions that are passing in the world around him. He is not raised above others by being superior to the common interests, prejudices, and passions of mankind, but by feeling them in a more intense degree than they do. Force then is the sole characteristic excellence of an orator ; it is almost the only one that can be of any service to him. Refinement, depth, elevation, delicacy, originality, ingenuity, invention are not wanted ; he must appeal to the sympathies of human nature, and whatever is not founded on these is foreign to his purpose. He does not create, he can only *imitate* or echo back the public sentiment. His object is to

call up the feelings of the human breast ; but he cannot call up what is not already there. The first duty of an orator is to be understood by every one ; but it is evident that what all can understand, is not in itself difficult of comprehension. He cannot add anything to the materials afforded him by the knowledge and experience of others. Lord Chatham, in his speeches, was neither philosopher nor poet. As to the latter, the difference between poetry and eloquence I take to be this ; that the object of the one is to delight the imagination, that of the other to impel the will. The one ought to enrich and feed the mind itself with tenderness and beauty, the other furnishes it with motives of action. The one seeks to give immediate pleasure, to make the mind dwell with rapture on its own workings ; it is to itself both end and use. The other endeavours to call up such images as will produce the strongest effect upon the mind, and makes use of the passions only as instruments to attain a particular purpose. The poet lulls and soothes the mind into a forgetfulness of itself, and laps it in Elysium ; the orator strives to awaken it to a sense of its real interests, and to make it feel the necessity of taking the most effectual means for securing them. The one dwells in an ideal world ; the other is only conversant about realities. Hence poetry must be more ornamented, must be richer and fuller, and more delicate, because it is at liberty to select whatever images are naturally most beautiful, and likely to give most pleasure ; whereas the orator is confined to particular facts, which he may adorn as well as he can, and make the most of, but which he cannot strain beyond a certain point without running into extravagance and affectation, and losing his end.

**600.** However, from the very nature of the case, the orator is allowed a greater latitude, and is compelled to make use of harsher and more abrupt combinations in the decoration of his subject, for his art is an attempt to reconcile beauty and deformity together ; on the contrary, the materials of poetry, which are chosen at pleasure, are in themselves

beautiful, and naturally combined with whatever else is beautiful. Grace and harmony are therefore essential to poetry, because they naturally arise out of the subject; but whatever adds to the effect, whatever tends to strengthen the idea or give energy to the mind, is of the nature of eloquence. The orator is only concerned to give a tone of masculine firmness to the will, to brace the sinews and muscles of the mind; not to delight our nervous sensibilities, or soften the mind into voluptuous indolence. The flowery and sentimental style is of all others the most intolerable in a speaker. I shall only add on this subject, that modesty, impartiality, and candour, are not the virtues of a public speaker. He must be confident, inflexible, uncontrollable, overcoming all opposition by his ardour and impetuosity. We do not command others by sympathy with them, but by power, by passion, by will. Calm inquiry, sober truth, and speculative indifference will never carry any point. The passions are contagious; and we cannot contend against opposite passions with nothing but naked reason. Concessions to an enemy are clear loss; he will take advantage of them, but make us none in return; he will magnify the weak sides of our argument, but will be blind to whatever makes against himself. The multitude will always be inclined to side with that party whose passions are the most inflamed, and whose prejudices are the most inveterate. Passion should therefore never be sacrificed to truth. It should indeed be governed by prudence, but it should yield nothing to reason or principle. Fox was a reasoner; Lord Chatham was an orator; Burke was both a reasoner and a poet; and was therefore still farther removed from that conformity with the vulgar notions and mechanical feelings of mankind, which will always be necessary to give a man the chief sway in a popular assembly.

**601. SHERIDAN AGAINST HASTINGS.**—Mr. Sheridan recollected to have heard it advanced by some of those admirers of Mr. Hastings, who were not so implicit as to

give unqualified applause to his crimes, that they found an apology for the atrocity of them in the greatness of his mind. To estimate the solidity of such a defence, it was sufficient merely to consider in what it was that this prepossessing distinction, this captivating characteristic, consisted. Was it not solely to be traced in great actions directed to great ends? In them only were we to search for true magnanimity, to them only could we affix the splendour and the honours of true greatness. There was indeed another species of greatness, which displayed itself in boldly conceiving a bad measure, and undauntedly pursuing it to its accomplishment. Had Mr. Hastings the merit of exhibiting either of these? Mr. Sheridan saw nothing great, nothing magnanimous, nothing open, nothing direct in his measures or his mind. On the contrary, he pursued the worst objects by the worst means. His course was an eternal deviation from rectitude. At one time he tyrannized over the will, and at another time deluded the understanding. He was by turns a Dionysius and a Scapin. As well might the writhing obliquity of the serpent be compared to the direct path of the arrow, as the duplicity of Mr. Hastings' ambition to the simple steadiness of genuine magnanimity. In his mind all was shuffling, ambiguous, dark, insidious and little. Nothing simple, nothing unmixed; all affected plainness and actual dissimulation. He was an heterogeneous mass of contradictory qualities, with nothing great but his crimes, and those contrasted by the littleness of his motives; which at once denoted his profligacy and his meanness, and marked him for a traitor and a juggler. In his style of writing Mr. Sheridan perceived the same mixture of contraries. The most grovelling ideas he conveyed in the most inflated language, giving mock consequence to low cavils, and uttering quibbles in heroics; so that his compositions disgusted the taste of the understanding, as much as his actions excited the abhorrence of the soul. Mr. Sheridan traced the same character through almost every department

**611.** To the memory of Publius Cassius Attius Salinator, son of Publius; lived 4 years, 4 months, 2 days; Publius Cassius Sabinus, son of Lucius, his very unhappy father.

**612.** Sacred to the Dii Manes; Quintus Sextius Martianus Pius lived 49 years, 4 months, and 14 days. Here he is laid. May thy bones rest well.

**613.** To Tiberius Claudius Epaphroditus, driver of the green faction. Anicetus, driver of the same faction, to his master.

**614.** By decree of the town-councillors, to Malia, daughter of Quintus Marcellus, a place of burial was given, 40 feet in front, 40 feet within.

**615.** To the Dii Manes; to Lucius Cominius Sabinus, their excellent patron, erected by his freedmen and freedwomen, to the well-deserving, who lived 80 years, more or less.

**616.** To the Genius of Cortius Herodianus, taster of Divus Augustus; the same was afterwards bailiff in the Sallustian Gardens; died August 5. in the consulship of Marcus Cocceius Nerva and Caius Vibius Rufinus. Julia Prima to her patron.

**617.** To Lucius Runtius Gemellus, son of Lucius, of the Æmilian tribe, twice Ædile, Quinquennalis, for having brilliantly discharged the management of the public shows, the people of Fundi by subscription. The ground was given by decree of the town-councillors.

**618.** Sacred to the Dii Manes; Quintus Plotius Romanus, son of Quintus, of the Quirine tribe, adorned with a public horse, having filled offices in the colony of Hostia, died, his parents surviving.

**619.** To Terentia Valentiana, his incomparable wife, Æbutius Tertius, to a most deserving soul, with whom he lived 25 years without any quarrel.

**620.** To Sulpicia Thallusa, Antiochus, freedman of Tiberius Claudius Cæsar over the Latin Library of Apollo, to his well-deserving wife.

**621.** Sacred to the Dii Manes; to Plætoria Antiochis, a very rare woman; lived 26 years, 3 months, 24 days, 10 hours; Titus Flavius Capito, to a wife most chaste, pious, and of him truly well deserving, from whom he had received no pain but that of her too early death, built to a most worthy woman.

**622.** To Terminia Sabina, daughter of Quintus, Britia Sabina, her mother, placed; she lived 26 years. What it had been fit for a daughter to do for a parent, premature death caused a mother to do for a daughter. In front 15 feet, on the field 15 feet.

**623.** To the Dii Manes of Marcus Ulpius Faustus; lived 10 years, 5 months, 18 days: Marcus Ulpius Anthus, warden of the Temple of Concord, made for his very dear son, himself, and his wife.

**624.** To the Dii Manes and Genius of Caius Flavius Hermes, freedman of Augustus for his Greek letters; Julia Antistia, his very unhappy mother, erected with tears to a son who had done his duty by her; he lived 18 years, 5 months, 13 days.

**625.** To the Dii Manes; Faustus, freedman of Augustus, assistant-scribe for his Latin letters, lived 19 years, 4 months, 16 days. Artemisius, his pedagogue and freedman, to a most rare youth.

**626.** To the Dii Manes; to Doryphorus, cup-bearer of Cæsar: lived 20 years, 19 days. Herria Verecunda, his mother, made for a most dutiful son and for herself.

**627.** The place of the monument of the Fabii, 50 feet every way.

**628.** The monument of the Arrii; in front 20 feet, on the field 30 feet. Aulus Arrius Ferox, son of Aulus, of the Lemonian tribe; Publius Arrius Valentinus, son of Cnæus, of the Lemonian tribe; Lucius Arrius Scurrus, son of Publius, of the Lemonian tribe, Military Tribune of the Tenth Augustan Legion, made by common agreement.

**629.** Caius Cæcilius Felix and Caius Cæcilius Urbicus

**643.** The Vasienses Vocontii, to Caius Sappius Flavus, son of Caius, of the Voltinian tribe, Prefect of the Julienses, Military Tribune of the Twenty-first Legion (called) *Rapax*, Prefect of the Herculanean troop of Thracians, Prefect of the banks of the river Euphrates; who left by will to the state of the Julienses 12,000 sesterces, to be raised by compound interest to 40,000 sesterces. The same man bequeathed 50,000 sesterces for adorning with marbles a piazza before the warm baths.

**644.** To the Emperor Cæsar Lucius Septimius, son of Marcus, Severus Pius Pertinax Augustus, father of his country, Parthicus Arabicus, and Parthicus Adiabenicus, Chief Pontiff, with Tribunitian power for the eleventh time, Emperor for the eleventh time, Consul for the third time, Proconsul; and to the Emperor Cæsar Marcus Aurelius, son of Lucius, Antoninus Augustus Pius Felix, with Tribunitian power for the sixth time, Consul, Proconsul, father of his country, best and bravest princes, for restoring the commonwealth and extending the empire of the Roman people by their distinguished virtues at home and abroad: the Roman Senate and people.

## II. VOTIVE AND DEDICATORY.

**645.** To Mars Camulus, for the safety of Tiberius Claudius Cæsar, the citizens of Rheims founded a temple.

**646.** To the preserving gods, for the safety of his Arria, Marcus Nonius Macrinus consecrated.

**647.** To mother Isis; Sextus Claudius Valerianus presented an altar with its ornaments, as he had vowed.

**648.** To complying Fortune, the magistracy of Como, having undertaken a vow for the safety of the citizens.

**649.** Titus Vibius Optatus, freedman of Titus, paid a vow willing to Mercury, deservedly on account of freedom.



**650.** To King Jupiter, to the Genius of the house of Isidore of Larinum, Lucius Castor dedicated an altar according to his vow.

**651.** Having taken a vow to the Good Goddess, Astrapton, Cæsar's bailiff, restored a chapel, an altar, and railing destroyed by age.

**652.** Caius Julius Anthus, freedman of Polybius, the freedman of Divus Augustus, restored the grove of helpful Fortune for the safety of his father, Polybius Liberalis.

**653.** Sacred to the most holy Hercules, pacific, invincible; Publius Julius Cerinus, son of Publius, Prefect of the Singular Cavalry, paid a vow willing to the deserving.

**654.** Sacred to august Fortune; for the safety, departure, and return of our lords, Marcus Aurelius Antoninus Pius Augustus, and Publius Septimius Geta, most noble Cæsars, the Batavian citizens, brothers and friends of the Roman people, paid a vow willing, deservedly.

**655.** Sacred to Jupiter the Preserver; Caius Julius Arrianus, son of Caius, of the Quirine tribe, fulfilling a vow, presented on the 14th of February, in the consulship of Cervius Acerronius and Pontius Nigrinus.

**656.** To Mercury, the heavenly, the fatal; Quintus Munatius Trichorus, according to a vow of the Munatii, with his own money erected an altar, willing, deservedly.

**657.** Cnæus Pompeius Magnus, Emperor, son of Cnæus, having finished a war of thirty years, having routed, put to flight, slain, and received to surrender 12,183,000 men, having sunk or captured 746 ships, having taken under protection 538 towns and fortresses, having subdued the lands from the Sea of Azoff to the Red Sea, paid a vow deservedly to Minerva.

**658.** In the consulship of Titus Statilius Taurus and Lucius Longinus on the 22nd of September, a vow to the deity of Augustus, undertaken by the people of the Narbonenses, for ever. Now may this be good, lucky, and happy to the

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Emperor Cæsar Augustus, son of Divus, father of his country, Chief Pontiff, with Tribunitian power for the thirty-fourth time, to his wife, children, and clan, to the Roman Senate and people, and to the colonists and inhabitants of the Julian Paternal colony of Narbo Martius, who have bound themselves to the perpetual worship of his deity. The people of the Narbonenses erected an altar at Narbo in the forum, at which every year, on the 23rd of September, on which day the felicity of the age gave him to the world for ruler, three Roman knights of the people and three freedmen shall each sacrifice a victim, and on that day supply both to colonists and inhabitants, for supplicating his deity, incense and wine from their own resources; and on the 24th of September shall also supply incense and wine to colonists and inhabitants; on the first of January also shall supply incense and wine to colonists and inhabitants; on the seventh of January also, on which day he first commenced the government of the world, shall supplicate with incense and wine, and sacrifice each a victim, and on that day supply incense and wine to colonists and inhabitants.

**659.** Sacred to Vesta, Guardian of the Helvidian Estates.

**660.** Eros Lollianus, freedman of Germanicus, presented shields with images.

**661.** To Jupiter, best, greatest; Marcus Flavius Threptus erected after a vision.

**662.** Sacred to Augustan Security; the Decurions and people of the Prænestine colony.

**663.** Sacred to the Augustan Junos; Metella Ide, in her own name and that of her husband Titus Flavius Hermes, presented.

**664.** To returning Fortune and serene Jupiter; to the gods and goddesses under whose protection the Augusti campaign, Caius Staius Plautianus presented.

**665.** To Venus the victorious; Lucius Acronius Amanus, one of the Augustal Six, erected on private ground, at *his own cost*.

**666.** To the Augustan Nymphs, and to the Genius of the Canton of the Arusnates ; Caius Papirius Threptus.

**667.** To Jupiter, best, greatest ; to Juno the Queen ; Lucius Annius Italicus Honoratus, Legate of the Thirteenth Legion Gemina Antoniana of Augustus, Prefect of the Military Treasury, Hadrianal Fellow, with Gavidia Torquata his wife, and his children, Italicus and Honoratus Annius and Italica.

**668.** Marcus Aurelius Pacorus, Marcus Cocceius Stratoles, temple-wardens of Venus of the Sallustian Gardens, presented to Diana a pedestal with a marble-covered pavement.

**669.** Sacred to the virgin Diana ; for the safety of the Emperor Cæsar Lucius Septimius, Severus Pertinax Augustus, Chief Pontiff, with Tribunitian power the third time, Emperor the fifth time, Consul the second time, Proconsul, father of his country : the Clusian magistracy.

**670.** Marcus Papius, son of Marcus, Lucius Matrius, son of Lucius, the two jurisdictive magistrates, had the statue of Concord restored by the decree of the Senate, and also dedicated it, and had a pedestal, step, and altar made at their own cost, and also approved it, October 13., in the consulship of Cnæus Domitius and Caius Asinius.

**671.** To the goddess Aventia and to the Genius of the inhabitants ; Titus Januarius Florianus and Publius Domitius Didymus, Curators of the colony, from their yearly salary, adding from their own estate 1500 sesterces.

**672.** Claudia Attica, (wife) of Atticus, freedman over the accounts of Augustus, placed gods at her own expense in the shrine of Ceres of Antium, in the priesthood of Julia Procula, in the eleventh consulship of the Emperor Cæsar Domitianus Augustus Germanicus.

**673.** For the Good Goddess, most holy, heavenly ; Lucius Paquedius Festus, contractor of Cæsar's and the public works, repaired the ruined temple, because by her assistance he completed the stream of Claudian Augustan water .

under the Ælian Mount, in the fourteenth consulship of the Emperor Domitianus Cæsar Augustus Germanicus, July 3.

**674.** Sacred to Jupiter, best, greatest, and to the good goddess; Lucius Nevius Titianus, son of Lucius, Curule Ædile, one of the four jurisdictional magistrates, to the patrons of the borough, erected a decayed altar on public ground at public expense: the ground was given by decree of the town-councillors.

**675.** Trajanus Hadrianus Augustus, son of the Emperor Cæsar Divus Trajanus Parthicus, grandson of Divus Nerva, Chief Pontiff, with Tribunitian power for the twentieth time, Consul for the third time, father of his country, to Saviour Juno, great queen, ordered a statue to be made from gold and silver offerings spoilt by age, and to be consecrated: of gold 3 lbs. 2 oz., and of silver 206 lbs. 2 oz.

**676.** By authority of the Emperor Cæsar, Marcus Aurelius Antoninus Pius, Felix, Augustus, Parthicus Maximus, Britannicus Maximus, Pontifex Maximus, and by decree of the College of Fifteen Commissioners for performance of sacred duties, Servius Calpurnius Domitius Dexter, Vice-Master, restored the altar of most holy Circe, dedicated June 15., in the consulship of the Emperor Antoninus Augustus for the fourth time, and Balbinus for the second time.

THE END.

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